



IN THIS ISSUE: THE ERA PAYS TRIBUTE TO PRESIDENT JOSEPH FIELDING SMITH
WHO WILL BE 90 YEARS OF AGE JULY 19.
ALSO FEATURED: THE SPIRITUAL BACKGROUND OF AMERICANISM
THE INSPIRING STORY OF THE HILL CUMORAH PAGEANT

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July 1966

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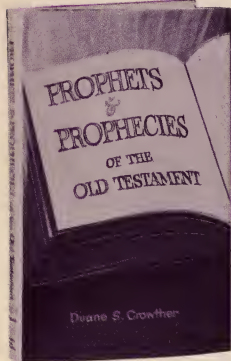
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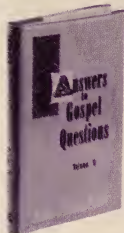


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COVENANT RECORDINGS

The Church Moves On

APRIL 1966

17 Calgary North Stake, 416th now functioning in the Church, was organized from parts of Calgary (Alberta, Canada) Stake by Elder Spencer W. Kimball of the Council of the Twelve and President A. Theodore Tuttle of the First Council of the Seventy. Gerald E. Melchin was sustained as president of Calgary North Stake with Seth R. Nelson and Harold E. Kearl as counselors.

David B. Bullock and counselors Orville W. Matheny and Wallace R. Hanson were sustained as the presidency of Calgary Stake. The retiring presidency are Frank H. Pitcher and his counselors, Ralph H. Walker and Elder Matheny.

J. Wilburn Bowns succeeded Lawrence B. Johnson as president of Woodruff (Wyoming-Utah) Stake with Lynn McKinnon and Harry Lee Bodine as counselors. The new president and first counselor were serving as counselors to President Johnson.

23 Elder Barry Nielson, 19, of Lynndyl, Utah, serving in the Irish Mission, was killed when struck by a car in Coleraine, Northern Ireland. Funeral services were held at Delta, Utah, April 29.

Mrs. Zelma Ririe West of Salt Lake City has been appointed to the Relief Society general board.

24 Gerald R. Stott and counselors Lee C. Nelson and Walter A. Bock were sustained as the presidency of Great Falls (Montana) Stake, succeeding President Victor Bowen and counselors Arden S. Payne and James R. Hansen.

30 The First Presidency announced that the following men have been called to serve as mission presidents: Robert L. Backman of the Parleys (Salt Lake City) Stake presidency, President Raymond W. Eldredge of the Seattle (Washington) East Stake, President Homer S. Satterfield of the Alameda (Idaho) Stake, President Egbert J. Brown of the East Mesa (Arizona) Stake, President Arza A. Hinckley of the Ensign (Salt Lake City) Stake, Bishop Reid H. Johnson of the Canyon Rim (Salt Lake County) Second Ward. Others are Verl F. Scott of the YMMIA general board, business manager of *The Improvement Era*, President Orin R. Woodbury of the Mt. Olympus (Salt Lake County) Stake, Lloyd R. Hicken of the South Davis (Utah) Stake presidency, Bishop George I. Cannon of the Parleys Sixth (Salt Lake City) Ward, Bishop Robert H. Burton of Lucero (Salt Lake City) Ward, and Bishop Don L. Christensen of Bountiful (Utah) Ninth Ward.

The First Presidency announced the appointment of Vaughn J. Featherstone of Salt Lake City to the general priesthood missionary committee.

Oakland 4th (California) Ward won the all-church senior volleyball tournament by defeating Lanakila (Hawaii) Ward. BYU 38th placed third, Capitol Hill fourth and sportsmanship, Provo 5th fifth. In the junior volleyball tournament the winner was Santa Ana (California), which defeated Holladay 7th. Bountiful 5th placed third, Clearfield 2nd fourth, and Holladay 2nd fifth, with Colorado Springs (Colorado) being awarded the sportsmanship trophy.

Exploring the Universe

By Dr. Franklin S. Harris Jr.

ATMOSPHERIC WEIGHT

In a study of the atmospheric pressure and height distribution of the earth's land, Franco Verniani has computed that the total material in the earth's atmosphere is 11.3 million million million pounds. The atmosphere mass is less than one millionth that of the earth.

BATS NOT FOOLED

Bats can learn to distinguish between edible and nonedible targets by using their echolocation ability. In a Harvard University laboratory, bats have learned to catch nearly every mealworm mechanically tossed into the air one at a time. When metal or plastic disks of about the same size were mixed in, they also caught them. After several days they rejected all but 10 to 20 percent of the disks without touching them and still caught 90 to 100 percent of the mealworms.



CHINESE BELLS

Emperor Yung Lo of the Chinese Ming dynasty between 1403 and 1424 A.D. had five massive bells of copper cast. Each bell weighs nearly 60 tons; the shell is about 16 feet high, one foot thick, and has a maximum circumference of 36 feet. The inner and outer surfaces of the bells bear Chinese versions of Buddhist texts and prayers in Sanskrit.



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Ecumenical Change

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● A noteworthy change has occurred in interfaith relations. There have been interesting developments since Pope John XXIII invoked Vatican Council II. With the adjournment of the council's sessions in 1965 came the promulgation of many new Catholic documents. Among them was a declaration on religious liberty. Accepted and now promulgated as Roman Catholic doctrine are concepts of individual liberty and freedom of conscience that "exploded" in Protestantism and Western politics during the Reformation.

"We always believed in Christian and religious freedom," said Father John Courtney Murray, the eminent Catholic theologian, recently in my presence. "But somehow the church had to circle back in order to regain the proper emphasis." He then quoted from the American Declaration of Independence the significant words:

"We hold these truths to be self-evident, that all men . . . are endowed by their Creator with certain unalienable rights . . . , [and] that to secure these rights, governments are instituted among men. . . ."

The most profound changes in ecclesiastical and political affairs,

as a result of the Roman Catholic statements, may be expected in such countries as Spain. How quickly such changes can come will be interesting phenomena to observe. They may require a generation or more and considerable stimuli from priests and laity.

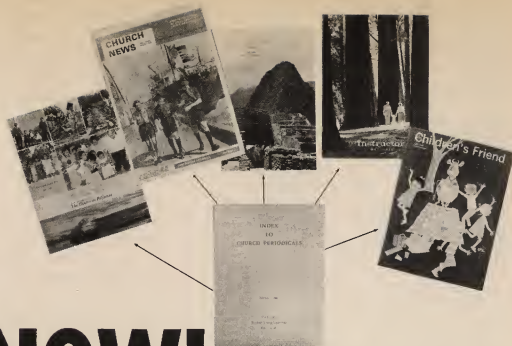
There are extremely interesting changes in the United States. Some personal experiences will illustrate.

In 1936-37 I represented the Latter-day Saints on the Council of Religious Advisers at the UCLA Religious Conference. The advisers met to consider a suggestion from the conference staff (the Spanish Civil War was on) that all religious groups join in a common conclave to discuss the relations of religion to peace. Our good friend, the Catholic priest, immediately reminded his colleagues that under such a rubric, he and Catholic students could not participate. To Catholics, there could be only one definition and understanding of the word "religion." Consequently, the discussion and plan were modified. The eventual gathering became one in which each representative of the different faiths came forward in turn and reported the position (if any) his church took with respect

to war. There was no attempt at general exchange of ideas as to the relations of religion to peace.

On April 19, 1966, I was an honored guest at Stovall Hall at the Catholic Newman Center at Arizona State University. I am frequently invited there and always find a warm welcome as well as much appreciated prayers for the health and welfare of the institution over which I preside and for its president. On this most recent occasion, I dined at a table with Father John Courtney Murray of Woodstock, Maryland, Father Thomas A. Walsh, the director of the Newman Center at ASU, and Father Hope, the associate director. At the same table were the Protestant Episcopal bishop of Arizona and his wife, Bishop and Mrs. Joseph M. Harte, Reverend and Mrs. B. R. Johnson of the campus Lutheran ministry, Reverend Charles Crouch of the Methodist Church, Rabbi Albert Plotkin of Temple Beth-Israel, and others. The friendly spirit among all parties, the cordiality and the goodwill were unmistakable.

As host, Father Walsh called upon Bishop Harte to say grace before the meal. The Protestant Episcopal leader of the Diocese of Arizona responded in eloquent humility. After the meal the party went into the nearby chapel. There, several hundred students, faculty, other religious leaders, and friends waited to hear the address from Father Murray. After greetings from the Newman Center's affable director, Father Walsh, I was introduced for a brief address. The Jewish leader, Rabbi Albert Plotkin, then introduced the major speaker of the evening, Father Murray, who delivered a remarkable and scholarly address. Next, as in the give and take of the academic community (but in the Newman Club chapel!), the Protestant Episcopal leader, Bishop Harte, by pre-arrangement, was called upon to offer comment and critique of Father Murray's address. This was ably and intelligently done. There followed the question-and-answer period. The first question, from a student, was to solicit the speaker's opinion as to the possible effects of the Declaration on Religious Liberty as it is read, discussed, and absorbed. (Continued on page 652)



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Mesa, Arizona

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Nathan Plumb
Phoenix, Arizona

The Improvement Era's advertising policy demands strict adherence to established policies and good business ethics. May we refer you to two recent articles that give our position on drinks containing caffeine: "Your Question" by President Joseph Fielding Smith in September 1965 and "The Whip" by Dr. Ray H. Barton in February 1964. A Utah State Chemist's Office test of Tab procured in Utah (number 66-C404) reads: "Caffeine: none." A subsequent check was made of Tab obtained in Arizona. That report, number 66-C492 in the Utah State Chemist's Office, also reads: "Caffeine: none."

Fishing on Sunday?

The leading figures in "Sing No Sad Songs," your March story, pose as good members of the Church. The hero even asks the heroine to attend church with him after they meet at a Saturday night party. But the next day, instead of attending church, they go fishing. Shouldn't the ideals and examples given in the *Era* reflect church standards?

Wilford Jones
Victorville, California

They certainly should, and it is the staff's desire that such will always be the case. As for the characters in the story, it seems that they need a visit and challenge from their home teachers; it also appears that the staff

needs a longer working day. Realizing that a good member of the Church wouldn't fish on Sunday, the staff apparently failed to note that the day before the fishing date was Saturday. As press deadlines approached and tasks multiplied, we wish someone here would have had your sharp eyes.

"Since Cumorah" in a Book?

I have long been an admirer of Hugh Nibley's penetrating and bold pen. For over a year now I have been reading with interest his "Since Cumorah" series and would like to know if there are plans to put the series in book form.

R.M.G.
Chicago, Illinois

Upon completion of the series, Desert Book Company will publish "Since Cumorah" in book form.

In a Day of Sick Publications

I have been an *Era* subscriber for many years and have always enjoyed the magazine but never so much as the past few years. I think it is tremendous, and I receive much inspiration and help from its excellent articles. In a world so awash with sick and degrading printed matter, these articles stand out like bright beacons. Thank you for *The Improvement Era*.

Mae Covey Garner
Newport Beach, California

Voting for Good Movies

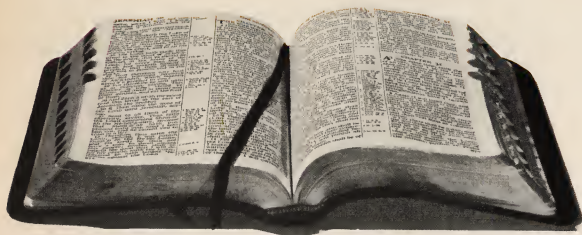
We are in the theater business and wish to tell you of our wholehearted support for your motion picture improvement program. But may we suggest some things that perhaps church members have not considered thoroughly. Films are produced to make money. If a picture does well at the box office, there will be more like it. The reverse is also true: if it does poorly, the film makers will not make others like it.

How many church members—on one of those rare free evenings in which they have decided to see a show—attend a film they know nothing about? The picture that is playing is probably one of those that we too would like to throw in the fire. The church

(Continued on page 638)

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● This is the season when once again we turn our hearts and our thoughts to honor the living memory of the pioneers who entered the Salt Lake Valley beginning in July 1847—119 years ago.

In the words of Garfield, theirs was “a world of memories, a world of deeds, a world of tears, a world of glories.” Their undying fortitude and heroism have been and will continue to be a guiding and encouraging light to all who read their simple but incomparable story.

Their mortal bodies have crumbled to dust, and nearly everything physical about them has perished, but their matchless faith in a divine Providence—that invisible power which “makes the discords of the present harmonies of the future”—lives on imperishably.

Men may die, but principles live on. Ideality is ever the true source of inspiration and progress. Edward Everett once said: “There are two master ideas, greatest of the spiritual images enthused in the mind of man, the only ones, comparatively speaking, which deserve a name among men. These great ideas are—God and Liberty.”

It was faith in God as a loving Father who will and does guide, through inspiration and revelation, those who seek him in sincerity—it was the defense of liberty to worship God as conscience dictates—it was a sublime confidence in inspired leadership that caused the thousands of Latter-day Saints to seek refuge on the plains between Nauvoo and Winter Quarters in the fall of 1846 and on to the Salt Lake Valley beginning in April 1847—men and women who offered their lives in maintenance of a great cause

just as did former-day Christians who faced death in the Roman arenas.

That which made the Utah pioneers truly worthy of the homage we pay them and which will enhance their greatness in future years is not the mere fact that they endured persecution, suffered privations, subsisted in a wilderness, and made the thousand-mile journey across the plains from Winter Quarters to the Salt Lake Valley—achievements, it is true, worthy of our praise—but what made them truly great was the fact that no matter how intense their sufferings or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress.

First and foremost was their unwavering faith in the existence and nearness of God their Father and of his Son Jesus Christ. Every day of their toilsome journey was begun by prayerful devotion. Instructions were given that “at five o’clock in the morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon.” To foster reverence is to develop in man his noblest virtue.

To be prepared for any eventuality was a second fundamental requirement. Theirs was physical danger, and “every man must carry his loaded gun or else have it in his wagon where he can seize it at a moment’s notice.”

Then on July 24, 1847, President Brigham Young arrived at the spot now marked by the monument at the mouth of Emigration Canyon. Looking over the valley he said: “This is the place.”

THE EDITOR'S PAGE / PRESIDENT DAVID O. MCKAY



Our



What was behind this thought?

By reading the reports of his sermons we find that he had in mind, first, the prophetic utterance of the man whom he loved, the Prophet Joseph, who said that the Saints would go to the West, build cities, and become a mighty people in the midst of the Rocky Mountains.

Second, when that great leader uttered the sentence "This is the place," he had in mind that here they would find a place of refuge and peace.

Third, he had in mind that from this center there would radiate to all the world a message of truth, insofar as it would be possible for that little band and those who followed them to declare that truth to all the world, to establish brotherhood, peace, and above all, faith in God, our Father.

Fourth, he had in mind to establish in this place worship, industry, and mutual service.

I have personally heard some of the pioneers (those who came before the completion of the railroad in 1869) tell how they prepared their teams, hitching up a cow with an ox, sometimes a cow with a horse, making ready for their journey across the plains.

Where were they going? Out into the barrenness, out into the wilderness! What was their purpose? What was their motive? It was to build up the Church and to save the principles revealed anew to man. They had risked all; they had risked life and everything they had and were willing to endure any hardship. Sometimes a wife walked every step on the way of that long, hard journey, or a mother did, carrying the baby of the family.

Arriving at the crest of the Salt Lake Valley, what did they see? They saw sagebrush; they heard the howl of the coyote; they saw in the distance the smoke of the Indian campfire and the salt sea in the west reflecting the beautiful sunlight. Especially for the first pioneers, there was no apparent place for a home. There was nothing inviting; in fact, they had been warned that nothing would grow; a thousand dollars had been offered for the first ear of corn they would produce.

Faith, reverence, frugality, industry, and a willingness to serve their fellowmen were ideals taught, and to a remarkable degree practiced, in the daily lives of the pioneers.

Whether we are actually descendants of those pioneers, or whether we are new converts to the Church who have not yet visited the Salt Lake Valley, ours is a rich heritage. But the spiritual and moral wealth thus inherited must neither be buried nor squandered; it should be handed down to posterity with a tenfold increase.

The youth of today face enemies also—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation to meet these enemies is as imperative now as when the pioneers moved toward the desert, wild animals, and a thousand other hazards.

Now, rich in material accomplishment by pioneer standards, let us ever cherish that integrity and faith triumphant which inspired them when their valiant, God-fearing leader, President Brigham Young, said: "This is the place."

Pioneer Heritage



THE THREE WIT- NESSES

YOUR QUES- TION

ANSWERED BY
**PRESIDENT
JOSEPH
FIELDING
SMITH**
OF THE FIRST
PRESIDENCY

QUESTION: *It has always been a mystery to me why the three witnesses of the authenticity of the Book of Mormon could turn away from the Church after having such a wonderful witness given to them and having stood in the presence of a heavenly messenger. The fact that they did, it seems to me, detracts in large measure from their solemn words expressed in their testimony that is published in every copy of the Book of Mormon, notwithstanding the fact that when separated from the Church they still maintained the truth of their story, as I understand it, until death. How much better it would have been had they remained true to the Church all during their mortal lives.*

ANSWER: In considering the attitude of these three witnesses, we have to take a number of circumstances into account. The great fact is that notwithstanding the loss of membership, each of them remained true to the death to that sacred testimony. There was no shadow of turning. That testimony was just as true to them in their later years as it was the day they signed their names to the document that is found in each copy of the Book of Mormon.

Oliver Cowdery and Martin Harris found their way back again in the depth of humility and died faithful to the Church. David Whitmer, while he never returned to the Church, was true to that testimony and endeavored to build up a church of his own. Martin Harris in later years became a pioneer to the valleys of the mountains and died there among the Latter-day Saints. Oliver Cowdery died a faithful member of the Church, and David Whitmer, while he drew away feeling that the Church had gone astray, gathered around him an organization that he maintained was composed of the true followers of the Prophet Joseph Smith.

Personally, I have had a great deal of sympathy for David Whitmer. I believe him to be an honest man but one who had become overcome by the persuasion of others. To his honor be it said that to his dying day he bore testimony to the coming forth of the Book of Mormon and that he with Oliver Cowdery and Martin Harris had voluntarily given his testimony. There were occasions when plotting individuals attempted to trip him on his testimony, but they failed entirely.

On one occasion Elders Orson Pratt and Joseph F.

Smith, while visiting in Missouri, called to see him, and they had a long interview with him. He was glad to see them, and part of their conversation had to do with incidents of early church history. On this occasion David Whitmer bore his testimony as pertaining to the coming forth of the Book of Mormon, which testimony never varied from the first and with which his signature appeared together with the signatures of Oliver Cowdery and Martin Harris. In fact, while he never sought to be reinstated in the Church, he erroneously felt that he had a perfect right to form an organization of his own, which he did. It is unfortunate that he did not follow Oliver Cowdery and Martin Harris, each of them dying as faithful members of the Church.

Permit me to call attention to these facts as I view them. If the story of the coming of the Book of Mormon had been a falsehood, that Moroni never existed and that Joseph Smith the Prophet had by trickery and fraud brought forth the Book of Mormon, then that production would have been so completely filled with errors, doctrinally and historically, that the fraud would have been apparent to every intelligent person who obtained a copy of it. I can challenge and even defy any man, no matter how greatly informed, to produce a work of fiction that could be compared with the Book of Mormon. I have read the Book of Mormon through many times, and each time I gain something to my advantage. Where can you go and find a more intelligent, far-reaching, and comforting doctrine than the words of Mormon? Moreover, when you read them, you cannot resist the feeling that they

(Continued on page 652)

*First
Presidency
Tribute
to*

JOSEPH
FIELDING
SMITH

● For 67 years, since as a young man he was called to serve a mission in the British Isles, President Joseph Fielding Smith has been an able and fearless defender of the Church, a learned exponent of its doctrine, a builder of faith among its people, a teacher of righteousness, a servant faithful in every assignment.

He was named a member of the Council of the Twelve in 1910, and during more than half a century in this capacity his devotion to the work of the Master has been an example to the entire Church. His execution of every assignment, small or great, has won the confidence of all acquainted with his labors. Without complaint he has traveled over land and sea, regardless of personal comfort, to further the cause of the Lord. His period of service extends from the buckboard to the jetliner, and he has felt equally at home in each.

His inspiration and his energy have been expressed in the growth of the Church from a few stakes of Zion concentrated in the West to the more than 400 presently found throughout the United States and in Canada, Mexico, South America, New Zealand, Australia, the Polynesian islands, the British Isles, and Europe. He has been at the forefront in the development of the great missionary program, which has now reached such substantial proportions.

As church historian and recorder, he has faithfully kept the record of this people as required by the revelation of the Lord. Few, if any, have possessed a broader and deeper knowledge of the Church and its doctrine. He has been a scholar with scarcely a peer, and his writings have strengthened the faith of many throughout the world.

His loyalty to the leadership of the Church has been uncompromising. He has supported his brethren in every endeavor. No man has ever been more loyal to the President of the Church.

All whose labors he directs bear testimony of his kindness and consideration. It may be said of him that as a leader he has never asked any man to do anything he was unwilling to do himself.

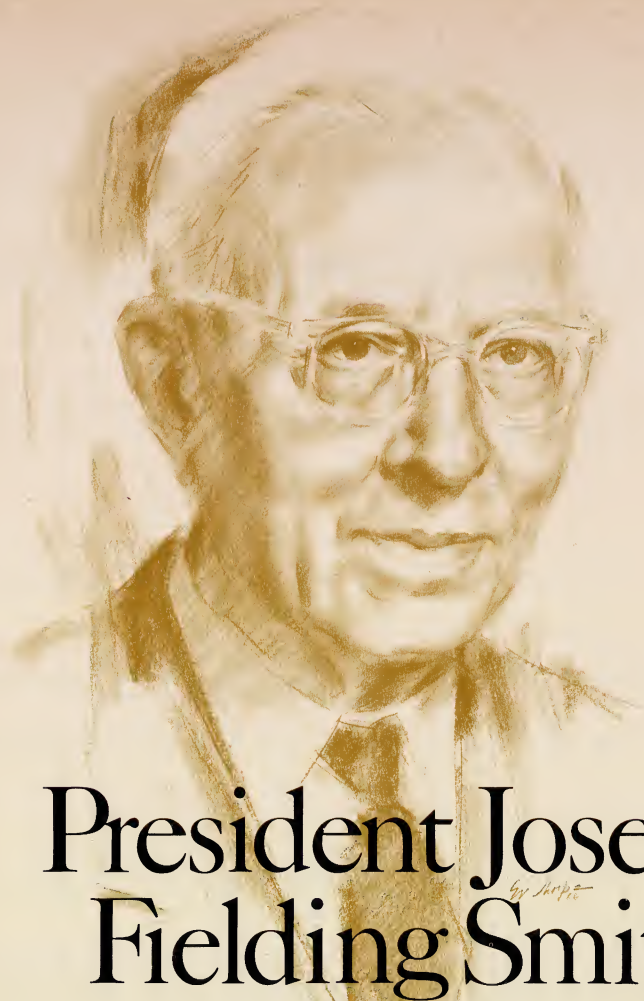
A man of tenderness, a man of courage, decisive in action, alert to maintain the standards of the Church, but ready to forgive those who have erred and truly repented—these are among his sterling qualities. There is in him the peace that speaks of godliness, the certainty that comes of the Spirit's witness, the unflinching fidelity to duty that comes of self-discipline.

Those who have heard him pray have frequently heard him use the phrase "true and faithful." These words epitomize his life.

We join with church members throughout the world in extending to this beloved friend and associate our affectionate wishes and warmest regards on his ninetyeth birthday. We rejoice in the abundant measure of health and vitality afforded him and invoke upon him the continuing blessings of the Lord.

THE FIRST PRESIDENCY

David O. McKay
Hugh B. Brown
Melvin J. Tanner



President Joseph Fielding Smith

BY DOYLE L. GREEN

MANAGING EDITOR

● Recently I saw him walking west on South Temple Street in Salt Lake City toward the Church Office Building. It was just after 7:30 in the morning. He stood erect. His step was sure and firm and quick. As our eyes met, a smile crept across his face and broadened into a grin. His blue eyes sparkled. As he took my hand with a strong and warm grip and

inquired about my health, a thrill coursed through me. I had a hard time moving the lump out of my throat so I could reply.

It was not a new experience. It is one that I have had dozens of times before. Yet it has never grown old. And now somehow it was even more meaningful. What a challenge to have an assignment to write

about and pay tribute to Joseph Fielding Smith, a counselor in the First Presidency and president of the Council of the Twelve in the Lord's Church.

I stood in wonderment and awe in the presence of this venerable servant of God—the remarkable way the Lord has preserved him, the high positions he holds in the Church, the many years he has served as a General Authority, the tens of thousands of miles he has traveled in the Lord's service, his great knowledge of the scriptures, the numerous gospel sermons he has given, the many vital books and articles he has written, and, above all, his unwavering, uncompromising, and undeviating devotion to the Lord and to the Church.

President Joseph Fielding Smith will be 90 years of age on July 19. He is the oldest man who has ever served as president of the Council of the Twelve and has been a member of that council longer than any other man in this dispensation, having been ordained an apostle and set apart as a member of the council on April 7, 1910, four years after President David O. McKay had received a similar call. He is the only man who has served concurrently as president of the Council of the Twelve and a counselor in the First Presidency.

Joseph Fielding Smith has survived fifteen apostles who were ordained after he was. Eleven of these were called between him and Harold B. Lee, the next-ranking member of the quorum. They were James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, J. Reuben Clark, Jr., Alonzo A. Hinkley, Albert E. Bowen, and Sylvester Q. Cannon.

When the baby who was to be named Joseph Fielding was born in 1876, in a pioneer home in Salt Lake City, the Saints had been in the valleys of the mountains only 29 years, and Brigham Young was still President of the Church. These were hard and trying times, and young Joseph Fielding became acquainted with poverty and learned resourcefulness, patience, and the blessed disciplines of hard work and frugality as he toiled with his brothers on a farm in Taylorsville, herded cows near the Jordan River, and struggled to gain an education. Of this difficult period his father recalled: "... I—we all! were on foot and of necessity tugging away with all our might to keep body and soul together. Under these spiritless conditions, one day just before Christmas, I left the old home with feelings I cannot describe. I wanted to do something for my chicks. I wanted something to please them, and to mark the Christmas day from all other days—but not a cent to do it with! I walked up and down Main Street, looking into the

SOME IMPORTANT EVENTS IN THE LIFE OF PRESIDENT JOSEPH FIELDING SMITH

1876	Born in Salt Lake City, July 19
1898	Appointed to Salt Lake Stake MIA board
1898	Married Louie E. Shurtliff (she passed away in April 1908)
1899-1901	Mission to British Isles
1901-1910	Home missionary in the Salt Lake Stake
1903	Published "Asael Smith of Topsfield, with Some Account of the Smith Family"
1903-1919	Member of the General Board of the Young Men's Mutual Improvement Association
1903	Published "Blood Atonement and the Origin of Plural Marriage" with Richard C. Evans of the Reorganized Church)
1904	Became a member of the Salt Lake Stake High Council
1906	Appointed assistant church historian
1907	Published "Origin of the 'Reorganized' Church and the Question of Succession"
1907	Named secretary and director of the Genealogical Society of Utah
1908	Married Ethel G. Reynolds (she passed away in November 1937)
1909	Named librarian and treasurer of the Genealogical Society of Utah
1910	Ordained an apostle and made a member of the Council of the Twelve
1910	Became first associate editor and business manager, "The Utah Genealogical and Historical Magazine"
1912	Appointed to Board of Trustees, Brigham Young University
1912	Published "Salvation Universal"
1915	Became a counselor in Salt Lake Temple presidency
1917	Made a member of church board of education
1921	Became church historian
1922	Published "Essentials in Church History"
1924	Published "Elijah the Prophet and His Mission"
1927	Published "Lessons on Salvation for the Dead, Genealogy and Temple Work"
1931	Published "Way to Perfection"
1934	Named president of the Genealogical Society

- 1936 Published "The Progress of Man"
- 1938 Published "Life of Joseph F. Smith"
- 1938 Published "Teachings of the Prophet Joseph Smith"
- 1938 Married Jessie Ella Evans in April
- 1939 Toured European missions of the Church and supervised the evacuation of all American LDS missionaries throughout Europe (except British Isles)
- 1942 Published "Principles of the Restored Gospel" (German)
- 1942 Published "The Signs of the Times"
- 1944 Published "The Restoration of All Things"
- 1945-1949 President, Salt Lake Temple
- 1951 Received honorary degree of doctor of letters from Brigham Young University, June 4
- 1951 Became president of the Council of the Twelve, April
- 1953 Published "Church History and Modern Revelation" (2 vols.)
- 1954 Published "Man, His Origin and Destiny"
- 1954 Published "Doctrines of Salvation," Vol. 1
- 1955 Published "Doctrines of Salvation," Vol. 2
- 1955 Toured the Japanese Mission, dedicated Korea, Okinawa, and the Philippines for preaching the gospel, and divided the Japanese Mission to form Northern Far East and Southern Far East missions
- 1956 Published "Doctrines of Salvation," Vol. 3
- 1957 Published "Answers to Gospel Questions," Vol. 1
- 1958 Published "Answers to Gospel Questions," Vol. 2
- 1959 Visited stakes and missions in New Zealand and Australia
- 1960 Appointed honorary brigadier general, Utah National Guard
- 1960 Published "Answers to Gospel Questions," Vol. 3
- 1960 Visited missions in South America
- 1963 Published "Answers to Gospel Questions," Vol. 4
- 1965 Named counselor in the First Presidency, October 29
- 1966 Published "Answers to Gospel Questions," Vol. 5
- 1966 A collection of books and materials on American church history at Brigham Young University library named in his honor



President David O. McKay with counselors, Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith. President Thorpe B. Isaacson was in Europe at photo time.

shop windows—into Amussen's jewelry store, into every store—everywhere—and then slunk out of sight of humanity and sat down and wept like a child, until my poured-out grief relieved my aching heart; and after a while returned home, as empty as when I left. . . ."

But adversity makes good men strong and strong men great. And the Smiths had a wealth of tradition and nobleness, devotion and faith, that carried them through. President Smith's father, Joseph F., was a son of Hyrum Smith who was martyred at the side of his brother Joseph the Prophet in the Carthage jail. As a boy of eight tender years, he drove an ox team from Montrose on the west bank of the Mississippi to the Missouri River. Then two years later



President and Sister Smith are often together at stake conferences, where her beautiful renditions of sacred music add much to the Sabbath gatherings of the Saints.



The present members of the Council of the Twelve, left to right: Front, President Joseph Fielding Smith, Elders Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson,

Mark E. Petersen, Delbert L. Stapley; back, Elders Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

at the age of nine, he drove a team of oxen a thousand miles across plain and mountains to the Salt Lake Valley, where his mother passed away in 1852 when he was 13 years of age. He subsequently accepted a mission call to Hawaii when he was but 15, served a second mission in Hawaii, two missions in England, and a term as president of the European Mission before being called into the First Presidency. He became President of the Church in 1901. Of him it has been written, "He was not only a great father and a mighty preacher of righteousness, but he typified our loftiest conception of a real man—a man whose convictions were backed by loyalty and consecrated devotion to the truth that was never challenged by friend or foe."¹

At the feet of this noble and great man and an equally wonderful and spiritual mother, Julina Lambson Smith, young Joseph Fielding gained faith in and a love for the Lord and the Church. His foundation in gospel principles and all that is right and true was laid down solidly and early and grew mightily with the passing of the years.

Joseph Fielding Smith's service in the Church has been monumental. The Church has been his life all his life. As a missionary, as church historian, as secretary, director, and president of the Genealogical Society, as a general board member, as a temple president, as an author and editor, as an educator, as a businessman, as a member of the Council of the Twelve, as president of the Council of the Twelve, and as a counselor in the First Presidency, he has tirelessly devoted all his efforts to furthering the work of the Lord.

President Smith's life has spanned the period from covered wagons to jet planes. He has given well over a hundred talks in general conference sessions and may have participated in as many as 5,000 stake conferences. He has been present at nine temple

dedications—St. George, Salt Lake, Hawaii, Alberta, Arizona, Idaho Falls, Los Angeles, London, and Oakland. He has toured dozens of missions.

Today as he approaches 90, he lives with his beloved wife Jessie Evans Smith in a modest apartment from which he can walk back and forth to the Church Office Building. As he finds time between innumerable meetings, appointments, interviews, and assignments, he can generally be found studying the scriptures or sitting at his typewriter writing letters or answering questions on doctrinal subjects. He still takes his full allotment of stake conference assignments, asking nothing of the other members of the Council of the Twelve that he will not do himself.

Would that all members of the Church could know him as do those who are close to him. To many he may seem hard and unyielding, and he is when it comes to truth and right. With him there is no compromising of the word of God. Truth is truth, and the commandments of God cannot be set aside or discounted. What has been said of his father can be said of him: He is a man whose convictions are backed by a loyalty and a consecrated devotion to the Church that has never been challenged by friend or foe. President Smith believes that what the Lord has said or revealed through his prophets the Lord means, and his words cannot be changed or modified merely to fit the convenience or the desires of men. He accepts literally and completely all of the principles of the restored gospel without wavering or faltering, without questioning or compromising. With Joshua he exclaims, "... as for me and my house, we will serve the Lord." (Josh. 24:15.)

But there are other sides of Joseph Fielding Smith that the general membership of the Church does not get to see. Without knowing these other virtues one may tend to get a distorted picture of this great man. Let us look at some of them very briefly:

He is a kind, loving, and devoted husband, father, and grandfather. All of his five sons have served on missions, and all his children have been married in the temple. Of them he recently said: "I am the father of eleven children, and to this day every one is a faithful member of the Church, and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom."

Among his 111 descendants are 29 grandsons and 29 granddaughters, 21 great-grandsons and 21 great-granddaughters. Thirteen grandchildren have filled missions, and all 20 grandchildren who are married have been married in the temple. Elder Richard L. Evans, who knows the family intimately, has written: "The faithfulness and devotion of this family, and their honest and upright citizenship, is a tribute to their father and to the mothers who in faith shared their early teachings and training."²

A Saturday near the date of President Smith's birthday is reserved for his family. On these happy days family members meet in a park in Salt Lake City, play games, tell stories, sing songs, and enjoy a turkey dinner.

Important parts of these occasions are the words of advice by Grandpa Smith and the presents he distributes to each one. This novel technique of giving his descendants presents on his birthday eliminates the problem of his having to remember 111 birthdays each year.

On his church assignments President Smith is nearly always accompanied by his devoted companion Jessie, who gave up a promising operatic singing career to follow what she says is a more important life's work—being a wife to Joseph Fielding Smith. Her quick wit, her jovial nature, her bright disposition, and her contagious laugh are constant tonics and help relieve the many pressures and tensions. Often she shares his speaking assignments and responds readily and willingly to any requests to sing (she is a soloist with the Tabernacle Choir). President Smith himself has a good singing voice, and it is a joy to see and hear him and Jessie sit together on the piano bench and sing duets.

It is well known throughout the Church that President Smith is the author of many books (his 23rd book is being published this summer). Not so well known is the fact that he has written the words to four church songs. One of these, "The Best Is Not Too Good for Me," was written in his youth after he had received some advice from his father concerning an employment opportunity. The music was written by Tracy Cannon.

Evan Stephens wrote the music to the song "Come,



President Smith studies one of his books in his office. Wall of the office is covered with photos of those who gave yeoman service in the earlier days of the Church.



The family in 1938 or 1939: Insert, Lewis W., serving in Swiss-German Mission; front, left to right, George Reynolds, President and Sister Smith, Joseph Fielding Jr., Milton E.; back Emily S. Myers, Naomi S. Brewster, Lois S. Fife, Josephine S. Reinhardt, Juliana S. Hart, Amelia S. McConkie, Douglas A. All are living except Lewis, who was killed in World War II.

Come, My Brother, Wake! Awake!"

His hymn "Does the Journey Seem Long?" with music by George D. Pyper was recently sung by the Tabernacle Choir on a national broadcast.

Another of his songs, "We Are Watchmen on the Tower of Zion," with music by Alexander Schreiner, was sung by the Tabernacle Choir with Sister Smith as soloist at the laying of the cornerstone of the Oakland Temple in 1963.

It is a happy marriage, with love and respect and harmony always in evidence. Of her husband, Jessie recently said, "A kinder and more considerate man never lived. He has never been cross with me or spoken an unkind word." To this comment President Smith replied, "She has never done anything to make me cross."

President Smith has a delightful and refreshing sense of humor, as all who know him will testify. On the kitchen wall he has placed a plaque on which are the words: "The opinions expressed by the husband in this household are not necessarily those of the management."

"This household does have a good manager," President Smith assured his wife. "Yes," she replied, "but the manager knows her place. Last summer when I went to his office to give him some help while his secretary was on vacation, he tapped me on the shoulder and said, 'Mamma, dear, just remember one thing. Over here you are not the speaker of the house.'"

All his life President Smith has been an avid sports fan. In his youth he played baseball and other games as time would permit. He learned to swim in the murky waters of the Jordan River. For many years he played handball regularly with great skill. He loves all types of ball games. Some of his children and grandchildren have been outstanding athletes.

He has been cited for making a significant contribution to the National Guard of the state of Utah. After a number of years of serving as an honorary

colonel in the guard, he was in 1960 promoted to the rank of honorary brigadier general. He has thoroughly enjoyed going on training flights with members of the Air National Guard. On July 3, 1954, for example, when he was nearing his 78th birthday, he made a 40-minute flight in a Guard jet over much of northern Utah at speeds in excess of 500 miles an hour.

President Smith's and President David O. McKay's devotion and affection for each other is beautiful to see. Time and time again President Smith bears his testimony that he knows that President McKay is a prophet of God. When a friend complimented him at his being named to the First Presidency, he replied, "I will do my very best to serve the Lord and be loyal to the Prophet."

A few years ago when President McKay was taken to the hospital, he asked for his counselors and Joseph Fielding to be notified so that they could come and administer to him. President Smith was at a stake conference in Lewiston, Idaho, when the word reached him. As soon as the morning session was out he left by car and traveled throughout the night, arriving at 3 a.m. As these two old friends and lifelong servants of the Lord met, they embraced and kissed, repeating each other's names affectionately.

Consistency is a superlative virtue, and Joseph Fielding Smith has been consistent throughout all his life in his beliefs and his teachings. What a biographer wrote about President Smith 34 years ago is just as applicable now as it was when it came from his able pen: "One of the impressive lessons of all history is that 'righteousness exalteth a nation; but sin is a reproach to any people.' Joseph Fielding is a crusader against iniquity and against the violation of any principle that would bring remorse or discomfort upon the people. He loves humanity and has sublime faith in the saving power of the principles which he preaches. Back of all his endeavors is a deep desire to help (Continued on page 641)

There is nothing in the commandments of the Lord that is difficult to keep. With the guidance of the Spirit of the Lord we will find contentment and happiness in doing his will.



Procrastination as it may be applied to the gospel is the thief of eternal life, which is the life of the presence of the Father and the Son.

[Temple work] is a work that enlarges the soul of man, broadens his views regarding the welfare of his fellowman, and plants in his heart a love for all the children of our Heavenly Father. There is no work equal to that in the temple for the dead in teaching a man to love his neighbor as himself.

It is not a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive his blessings. It matters not how simple the words may be if our desires are genuine and we come before the Lord with a broken heart and contrite spirit to ask him for what we need.



Gems of Wisdom from

If you would become a son or daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end.

No man has been given the priesthood as an ornament only. He is expected to use it in behalf of the salvation of others.

In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

There is no knowledge, no learning that can compensate the individual for the loss of his belief in heaven and in the saving principles of the gospel of Jesus Christ. An education that leads a man from these central truths cannot compensate him for the great loss of spiritual things.

Pure intelligence is an attribute of God which will create in the heart of man a desire to come to the perfect knowledge of the truth.



We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's Book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book.

Joseph Fielding Smith

Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection.

The first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant.



Have you ever tried to associate the outpouring of knowledge, the great discoveries and inventions during the past 136 years with the restoration of the gospel? Do you think there is some connection? It is not because we are more intelligent than our fathers that we have received this knowledge, but because God has willed it so in our generation.

All of those who are humble and obedient are missionaries for the Church. If we do as the Lord commanded and let our light shine before men, we will impress strangers and they will then be more receptive to our teachings.

There is no work connected with the gospel that is of a more unselfish nature than the work in the House of the Lord, for our dead.

Salvation is based on two divine principles of paramount importance; first, redemption from death through the atonement of Jesus Christ, and, second, obedience to divine law on the part of every individual who obtains the kingdom of God.

The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progression, no hope of resurrection and eternal life!

The divine law declares that we may obtain the fullness of his kingdom through our faithfulness and obedience. Our Eternal Father cannot offer more. He has placed his greatest gift within the reach of all, but it is based upon obedience to his divine commandments.

In the resurrection we are to receive rewards according to our individual works and it is written that they who are filthy in this life will, in that life, be filthy still. Therefore if we love the truth we should delight in doing those things which the Lord would have us do.

There is nothing that should be held in more sacred reverence and respect than the name of the Supreme Being and the name of his beloved Son, our Redeemer.

No mortal life would be complete if there had been no disappointments, no pain or physical discomfort, nor suffering.



How Jesus Dealt with

● Jesus was the master of every situation. He read the hearts, the motives, and the works of every person with whom he came in contact. Because of this his methods of dealing with men and situations varied with the circumstances. To the honest in heart, the repentant sinner, he was the gentle Jesus, meek and mild. To them he was a healer of body and soul—straightforward, but kind. On the other hand, the Master was not one to be squelched nor silenced by wicked men—hard-hearted men whose mouths dripped with honey but whose every action reeked with false pretenses of righteousness. Jesus was strong against self-righteousness and its twin traveling companion, hypocrisy.

How easy it was for Jesus to understand the plight of the repentant sinner and to lift him up—to instill

a desire for holiness and hope within him. How easy also for him to expose the selfishness, hypocrisy, and self-righteousness so often characteristic of the scribes, Sadducees, and Pharisees.

When working with men and situations, Jesus was anything but passive, indifferent, and slow. Those who knew Jesus best represent him as frank and plainspoken in his dealings. His ministry was colorful.

The manliness of Jesus is nowhere more evident than in his ability to deal with men and events, as we will find when we examine some of the areas and situations with which he dealt.

1. The Status of a Living Prophet

The greatest prophet in any generation is the one



h Men

BY
ROBERT J. MATTHEWS
EDITOR, SEMINARIES
AND INSTITUTES OF RELIGION

who is living, having the keys of authority and power from God to minister to the inhabitants of the earth. The central theme of the discussion from John, chapters five through ten, is the right concept that should exist in the minds of people with regard to living prophets and dead prophets.

As Jesus went forth teaching and performing his ministry, those who opposed him often raised the cry: "... we are Moses' disciples. We know that God spake unto Moses: as for this fellow [Jesus], we know not from whence he is." (John 9:28-29.)

In reply, Jesus said in substance: Ye honor the dead prophets, but reject the living prophets. Note his words in Matthew 23:29-32, 34:

"... ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

"Fill ye up then the measure of your fathers.

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of

them shall ye scourge in your synagogues, and persecute them from city to city."

Jewish rulers who claimed to be disciples of Moses generally rejected Jesus. Moses had been taken from the earth approximately 1,300 years earlier and was not the living prophet nor the legal administrator to the house of Israel after that time. Many of the Jews in the meridian of time trusted only in the words of the dead prophets and sought salvation through a book, rather than through the means of a legal administrator. To move them from this position of misplaced emphasis, Jesus said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

"And ye will not come unto me that ye might have life." (John 5:39-40.)

This saying in its original setting was not a plea for regular daily scripture reading, although it is sometimes used in that manner today. It is as if Jesus said unto them: "Since your confidence and hope are in the written word alone, search those words which you think will bring you eternal life, and you will find that they tell about me; and then if you will come to me, a living and legal administrator, you shall have life. But the written word alone cannot save you."

Regarding their professed allegiance to Moses, he went on to say:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

"For had ye believed Moses, ye would have believed me: for he wrote of me.

"But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47.)

The Prophet Joseph Smith contemplated this principle of the status of the living prophet when he said:

"There is no salvation between the two lids of the Bible without a legal administrator." (*Teachings of the Prophet Joseph Smith*, p. 319.)

While testifying to the Jews, Jesus said that "among those that are born of women there is not a greater prophet than John the Baptist. . . ." (Luke 7:28.) In explanation as to what constituted John's greatness, the Prophet Joseph Smith pointed out the singular importance of a living

(Continued on page 654)



"Healing the Blind at Jericho" by Nicolas Poussin, is a pen and ink sketch drawn about 1650 A.D. and now hangs in the Bonnat Museum, Bayonne, France.

*Pretty coed helps missionary
with costume as pageant curtain time
at Hill Cumorah approaches.*

*Two cast members pause during a dress
rehearsal. Pageant features cast
of 400, including missionaries, students,
and members from Eastern states.*





Hill Cumorah Pageant

BY ELEANOR KNOWLES

EDITORIAL ASSOCIATE

● As darkness descends on the peaceful hills of New York later this month, the strains of "High on the Mountain Top" will resound over the hills and valleys. Another performance of the famed Hill Cumorah Pageant, "America's Witness for Christ," will have begun.

This year's pageant is expected to attract more than 100,000 people to its five performances July 26 through 30 and a dress rehearsal July 25. The audiences will come from all of the United States and many foreign lands to witness what one columnist has called "the greatest outdoor religious pageant in North America."

The participants, who also come from all sections of the country, will include 160 members of the Church from the West, primarily college students from Brigham Young University and other Utah colleges, 170 full-time missionaries from the Cumorah Mission, and 150 members of the Church from the Eastern states. They will range in age from 10 to 70.

The pageant will be directed by Dr. Harold I. Hansen, chairman of the Dramatic Arts Department at

Brigham Young University, who has been in charge of the production since its beginning in 1937, when he was a missionary in the Eastern States Mission. Previously he was a drama major at Utah State Agricultural College (now Utah State University).

"I arrived in the mission field around the ninth of July, and our pageant was to be presented July 23, 24, and 25," he recalls. With less than three weeks in which to rehearse the cast of more than 100 missionaries and to work out lighting, sound, costuming, blocking, and other details, the production was put together and played successfully to more than 15,000 people.

Today's pageant had its beginnings in a brief program that was presented at an Eastern States Mission conference at the Joseph Smith farm in 1934, with an audience of a few hundred church members. The following year the Angel Moroni Monument atop the Hill Cumorah was dedicated, and no pageant was held.

During the winter months of 1935-36, the script underwent numerous revisions and was presented in

Three pretty cast members wait for their call to appear on stage at Hill Cumorah. The pageant, an annual event since 1937, attracts more than 100,000 spectators to five performances, dress rehearsal.



Dr. Harold I. Hansen, director of the Hill Cumorah Pageant, rehearses the trumpeters whose fanfare and playing of "High on the Mountain Top" open the annual spectacle.



wards of the New York Stake. "Truth from the Earth," as it was called, was then presented during the July missionary conference at the Hill Cumorah, this time with 5,000 in the audience. During the

months following, Dr. Wayne Driggs, a member of the English faculty at New York University, rewrote and polished the script, and by July 1937 "America's Witness for Christ" was ready.

"The story of the pageant is in part the story of the Book of Mormon," according to Dr. Hansen. "It traces the journey of Lehi, a prophet of Jerusalem, to the western hemisphere, where his family split into two factions: the Nephites, a God-fearing, diligent people, who kept records and built a marvelous civilization; and the Lamanites, who became corrupt, envious, and quarrelsome.

"The pageant proceeds to tell of the crucifixion of Jesus and his resurrection in Jerusalem and of his visit as a resurrected being to the continent of America, where he taught his gospel and organized his Church. Obeying his teachings, the Nephites flourished for generations. After a few centuries, however, they again fell into wicked ways and disregarded the warnings of their prophets.

"The story then tells how Mormon made a record of the Nephite nation and gave it to his son Moroni. It describes the destruction of the Nephite nation and the burial of the plates in Hill Cumorah, where they remained hidden for fourteen centuries. In the final scenes the plates are revealed to Joseph Smith by Moroni, who appears to the youth as an angel."

The western slope of Hill Cumorah provides the setting for the pageant, with four major stages and 20 secondary stages. On this large hillside, more than 400 actors, clad in costume of biblical times and ancient America, act out the scenes. There are 20 speaking roles, but the 20 principals seen on the various parts of the hill are pantomiming. Each has a counterpart on a stereophonic recording who delivers the spoken words (Continued on page 643)

FROM EAST CANYON TO PRATT'S PASS

BY CLAIRE NOALL

To the stream's sound within the canyon walls
a hunter brought an elk in semi-darkness,
slipped in crossing and spent the night
midstream, the points upon his shoulder.

Yet the camp was fed. The following morning
hunger was appeased for all but two scouts
who sought the place seen in vision.
They went to find the haven where

The Saints could free themselves from persecution.
Up the tortuous path to wooded crest
they climbed, over fallen trunk and bouldered
barrier, climbed to realize the way.

When suddenly the valley came to view
thrice the shout of triumph rose,
as if the voice of man could reach
the silvered streams and shining lake.

The wild hay of the mountains' depth is ours
to plow and seed!
Up, up we have trekked.
The glory we have seen.

Down we now command our eager steps
to keep the vision granted by the Lord.
Down the camp will soon entrain
to keep the glory of the Word.



The Convert

BY JOSEPH L. TILTON

• Early in the century a new day began as the sun slowly rose over the hills of central Tennessee, flooding the valleys and hollows with light. People stirred in the homes and cabins and began to go about their various chores.

Henry Wade stirred under his covers. With fall beginning, the warm quilts were especially inviting, but a shrill, familiar sound pulled him from his fleeting dreams.

"Henry! You'd better get up. There's the chores to be done, and breakfast is ready. If you don't come right soon, I'll give it to Rusty."

"All right, Aunt Leora, I'll be right there."

After breakfast he fed the chickens and the lone hog and washed up at the bowl on the porch.

"Look smart, Henry," said his aunt. "The preacher plans to visit out our way, so I've heard. I want him to see that you're a good Christian boy, even if you don't go to church. Seventeen already, and you still don't pay no mind to religion."

"Aunt Leora, I believe in the Bible and in the Savior. I just don't follow the preacher's brand of religion."

Aunt Leora made no reply. It had been hard enough raising an orphan boy when her husband was living. Now that he was gone, it was even harder.

"There ain't much to do until he comes, so I'm going down the hollow and visit with Grandpa John," Henry said.

"You come quick when I holler at you. Though why you want to visit that man is more than I can see. He hasn't been saved yet, and he's four times your age."

Henry whistled the dog from under the porch as he started down the road and began one of the many "conversations" he would have with his sleepy canine friend. "People like him—that's why they call him Grandpa. He's a good man, even if he isn't saved. What is saved, anyway? You know, Rusty, all this religion is a lot of confusion. Everyone has his own private brand. It looks like there ought to be a true religion, one that some man didn't invent."

Grandpa John was sitting in his homemade rocker on the porch. He was reading from a black book, using the new glasses he'd had sent in from Memphis.

Henry propped himself against the porch rail. "What are you reading, Grandpa John?"

"A book I'd almost forgot I had," he replied as he

laid the book down. "I found it in the bottom of my trunk awhile back, so I sent off for these glasses. My eyes ain't as good as they used to be. It's named the Book of Mormon."

"I never heard of the Book of Mormon. What is it?"

"Here," he replied as he carefully handed the book to Henry. "Read some for yourself while I make my way to the well." He picked up his cane.

Henry began to read the introduction. As he read the account of Joseph Smith, he felt a warm glow steal over him. He found it easy to form the words, "This book is what I have been looking for. The people who believe in it have the truth." As he read on, he knew it was true. It had the gospel—not of man, but of God!

A little later, as the old man returned to the porch, Henry blurted out, "Where did you get this? Who are the people who believe in it?"

Grandpa John eased himself down into the rocker. "Well, years ago two men dressed in suits came to my daddy's place. They were ministers travelin' without purse or scrip and preachin' the gospel. My father was a religious man, though he didn't go to church, so he and my mother studied with them for awhile. We were baptized before they had to move on. Since then I've gotten away from the gospel, but I'm goin' to get back to it."

"But what are they called? What's the name of the church?"

"They were elders, and the church is The Church of Jesus Christ of Latter-day Saints. Most people call them Mormons."

"Why do they call them that?"

"Because of the Book of Mormon, though sometimes I think because (Continued on page 656),

HAVE YOU NEVER BEFORE WATCHED THE NIGHT ON A CAMP-OUT?

BY MARILYN MCMEEN MILLER

*If you will stay awake with me . . .
See, stars are buttercups
Blooming from the roots
Of heaven's flowers;
And here the clouds are the dusts
From angel feet;
From towers of cities
One cannot really see the sky—
But you and I
Can watch the universe pass by.*

*Let's not sleep before the night is
done.*

*The limbs of trees weave nets
To keep us in this warm grass,
And we can watch the milk
Of heaven pass
Where cow maids
Spill wide trails
So that winds might follow to drink
From dipper pails . . .
Are you still there?*

*Most glorious of all is God's world
Changed by the sun.*

The Pioneer

BY NORMADEL STIRM

Today, I found a slab of stone,
(With grasses, weeds now over grown),
Which marked the path of those who trod
The covered-wagon trail with God.
Today, I stood in sunset's glow
And visioned days of long ago.

The challenge of the far frontier
Fell back before the Pioneer.
The path of promise stretched ahead;
And never doubting where it led,
With faith to guide and God to bless,
Our fathers turned their faces West.

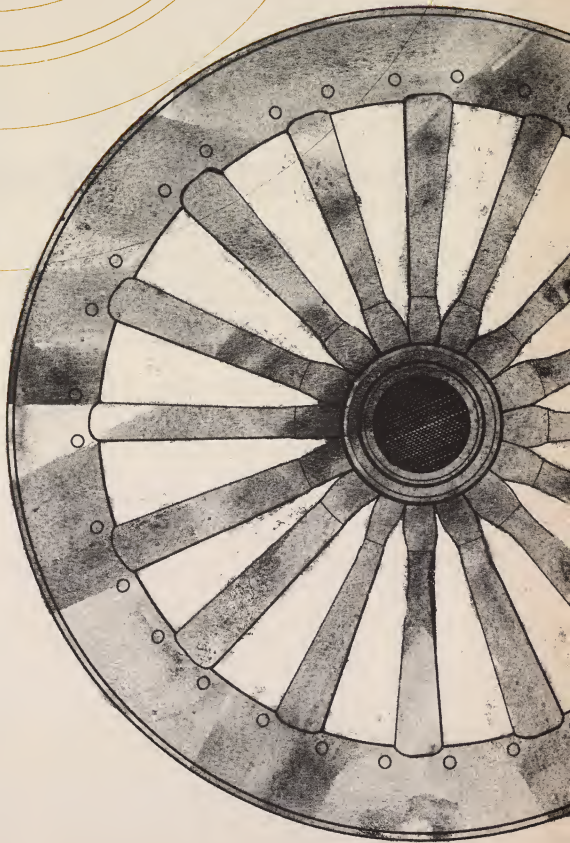
I gazed with those whose hearts and wills
Could vision far beyond the hills;
I paused by humble graves of souls
Who fell before they reached their goals.
And yet I knew, each dauntless will
Had never failed but marched on still!

I walked with those whose steps were slow,
Whose eyes looked back in silent woe.
I marched with those whose eager steps
Broke down the barriers of the West.
But both the weary and the light
Looked unto God to lead them right.

The singsong grind of rusty wheels,
The dragging "plop" of weary heels,
The forward shout at morning's dawn,
The evening prayers when day was done
Composed a pulsing harmony
Of man and God and destiny.

Down freedom's trail our fathers led
And found where living waters fed!
The morning's birth, the evening's grave
Were but a challenge to the brave.
Their faith lived on to keep the pledge;
Their dream became our heritage!

My footsteps followed in the track
Of wheels turned onward—never back!
By trusting ways my fathers wrought
I found the goal for which they fought:
New life . . . new freedom . . . sky and sod,
And ever ageless faith in God!



I Am A Pioneer

BY GOLDA
GURR GUYMON



I am a pioneer. A short miracle-filled century ago I was here, young, vibrant, hopeful, with dreams, glorious dreams that have been fulfilled beyond my most extravagant hopes.

To arrive here, I trudged weary, endless hours, days, weeks, and months over hostile prairie land, in scorching sun, in drifting snow, enduring icy winds that chilled one's very soul. Each lonely, anxious mile brought haunting memories—satanic mobs, fathers and husbands pleading for time, precious time. "Give us only till the winter snows are gone. If we are forced to leave now, many of our women and children will perish from the merciless elements." Our beautiful city—burning, ruthless flames crimsoning the bitter night. Multitudes desolate, hungry, cold, driven much as animals from homes where comfort, joy, and contentment were of such a short moment. Huddled shivering on the opposite shores of an unfriendly, ice-bound river, we watched with horror the soul-searing panorama. Would that these visions could be erased from our sorrowing memories.

Praying, ever praying, knowing that somehow, somewhere, these trials would be finished; that somewhere in the West—our Promised Land—we would again know the priceless joy of security and peace of mind.

I am a pioneer. I can tell you of many things you have forgotten, yes, of which you have never even known: of hunger, always hunger, the demon fear always at our side; of ravaging sickness; the lonely little mounds of earth left behind; yes, and of graves of noble mothers too, as we trudged wearily on ever westward over the relentless desert trail. Less faithful ones have said we gave our lives for a creed whose God had forsaken us.

As I gaze on your grandeur and luxuries of today, I would that you might have the capacity to experience with me a small part of the hardships, the sorrows and calamities I have known. The price tag is high, my children. How easy to be oblivious to the past.

As down through the years I have beheld my children and their children's children, I have prayed with all the fervor of my soul that they would not forget me. My heart cries out in anguish, Dear God, help them to remember who they are, their priceless heritage, the debt they owe to us who blazed the trail; we ask only as full payment that they keep the faith,

follow the teachings of the Master, that they will gain eternal life.

Yes, *I am a pioneer.* As you relax in your comfortable homes, surrounded by every luxury that makes of joy this modern day, I would have you remember that I lived in a dugout at Winter Quarters. I watched loved ones die because I could not give them warmth and food. There was no doctor with his miracle drugs to heal. God seemed to have forgotten us. Trial by the fiery furnace was indeed our lot. There were to be none of weakened faith to build his glorious empire in the West.

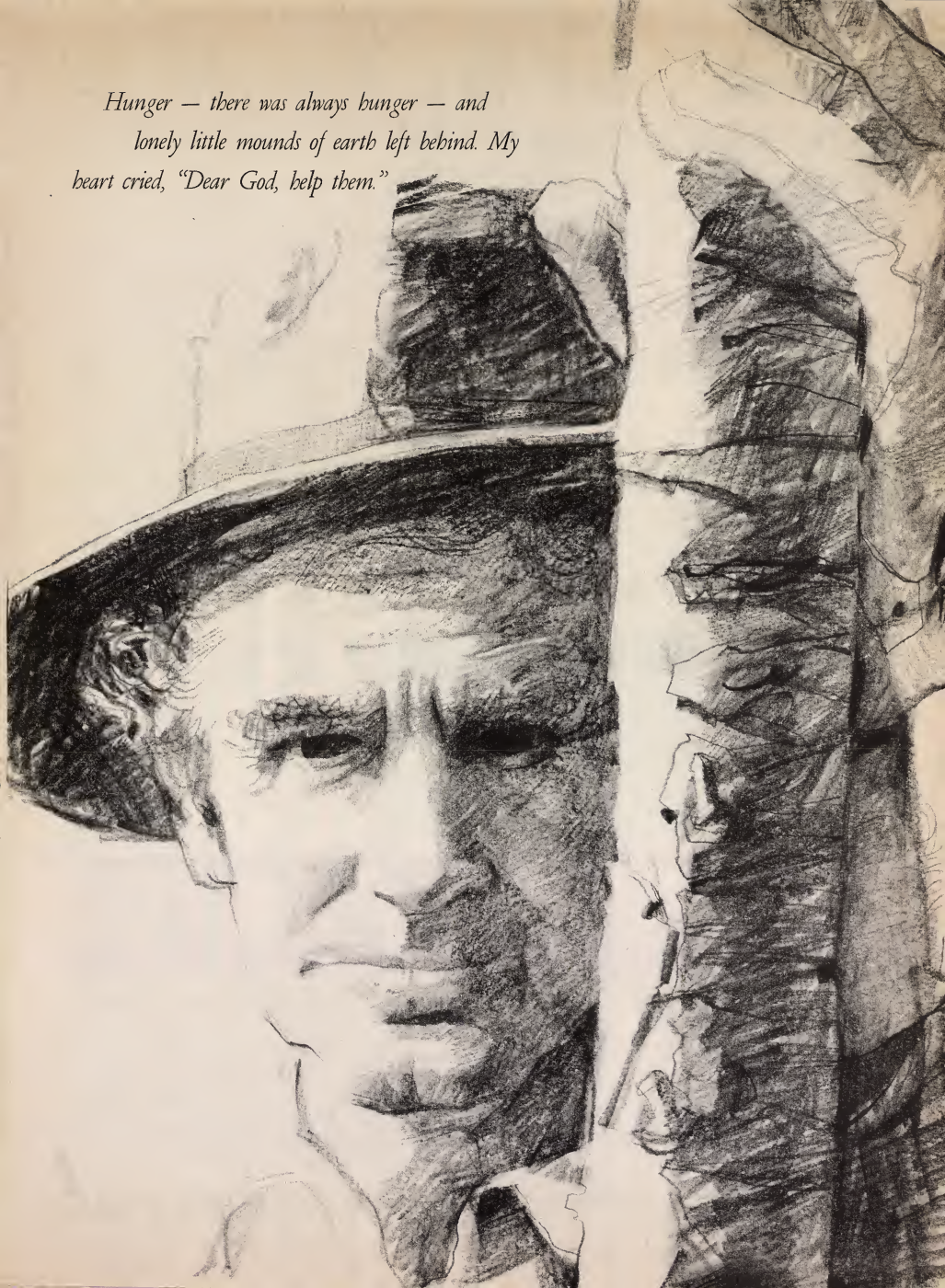
Yes, *I am a pioneer.* As you feed on the bounties of the land, whether it be from your fabulous markets or the fruits of your own labors, remember me. I have boiled leather to ease the hunger pangs. I have eaten roots and thanked God on bended knee for his gift of buffalo meat. As you sleep in secure peace and comfort between snow-white sheets and satin coverlet, remember, I have hovered many long hours over my little ones, fearing lest they utter a cry betraying their presence to lurking red men crouching with up-lifted tomahawk outside our meager cabin. I have counted the minutes, the hours with throbbing pulse, praying, listening—sometimes in vain—for the returning footsteps of a beloved husband, son, or father.

Yes, *I am a pioneer.* As you travel effortlessly in beauty and comfort on highways as smooth as silk, I pray you, remember me. I walked wearily beside tired oxen, as doggedly they plodded on and on with their precious loads of our sole earthly goods. Wind and sun and cold left their mark on me. My burning vision ever searched the distant horizon, praying for peace and safety as night closed in and camp was made. I have known the "peace that passeth all understanding" as we knelt in humble, fervent prayer around the glowing fires at eventime. I have crossed much of a continent thus to help build this shining empire of the West.

Yes, *I am a pioneer.* Dear Father above, guard well my children and their children and their children's children. Let not Satan with his glittering, tempting packages of sin lead my posterity astray.

Heaven and earth are yours, my loved ones, if you will but serve the God of this land while you dwell here in mortality. I beg of you, keep the ideals I represent ever enshrined in your hearts, a living, pulsing symbol of your priceless heritage. *I am your pioneer!*

*Hunger — there was always hunger — and
lonely little mounds of earth left behind. My
heart cried, "Dear God, help them."*





THE SPIRITUAL BACKGROUND of AMERICANISM

BY ALMA P. BURTON

Alma P. Burton, assistant administrator of seminaries and institutes and president of the Sharon (Orem, Utah) Stake, is a well-known church author and compiler.

Tracing the spiritual thread of Americanism from the Pilgrims to Woodrow Wilson, the author reaches a provocative conclusion: America is straying from her spiritual moorings!

★ Inscribed on the Statue of Liberty in New York Harbor are the following words:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

There has always been opportunity in America for all who wanted to knock at its doors, and men and women have gathered from every clime. Michel de Crèvecoeur, a French-born American who also wrote under the name J. Hector St. John, has written a description of the amalgamation of those who have been welded into one great unit, the United States. His statement, written in 1793 and entitled "What Is an American?" says:

"We have no princes for whom we toil, starve, and bleed: we are the most perfect society now existing in the world. Here man is free as he ought to be. . . .

"In this great American asylum, the poor of Europe have by some means met together . . . urged by a variety of motives, here they came . . . here they became men. . . .

"What then is this American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to

you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. . . . Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world." (J. Hector St. John, *Letters from an American Farmer* [N. Y.: Albert and Charles Boni, 1925], pp. 50, 52, 54-55.)

This new race did cause "great changes in the world," partly because of the heritage that they brought to these shores of "a great faith in God."

President Calvin Coolidge said that the founding fathers of the American republic got their ideas more from the meetinghouse than anywhere else.

Consider the foundation of our great country. The first of all our written documents was the Mayflower Compact. When the Pilgrims landed at Plymouth in 1620, their concern was to establish law and order in their colony. Before going ashore the group met in the cabin of the *Mayflower* and drew up an agreement binding themselves to obey whatever government might be established by common consent:

"In the Name of God, Amen. We, whose names are underwritten. . . . Having undertaken for the Glory of God, and the advancement of the Christian Faith, and the honour of our King and Country, a

“... and if America ever ceases to be good,

Voyage to plant the first colony in the northern Parts of Virginia: do by these Presents, solemnly and mutually in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick. . . .”

The next important basic document of our country was the Declaration of Independence, in which the founding fathers made several references to God:

“WHEN in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the *Laws of Nature and of Nature's God* entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.—We hold these truths to be self-evident, that all men are created equal, that they are *endowed by their Creator* with certain unalienable Rights; that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed;—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. . . . [then follows their statement of grievances]

“WE, THEREFORE, the Representatives of the UNITED STATES OF AMERICA, in General Congress, Assembled, appealing to the *Supreme Judge* of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great

Britain, is and ought to be totally dissolved; and that as Free and Independent States; they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.—And for the support of this Declaration, with a firm reliance on the *Protection of Divine Providence*, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.” (Italics added)

The Constitution of the United States has been declared the greatest political document ever prepared by man. Its preamble reads:

“WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

The provisions of the Constitution for the separation of powers into the legislative, judicial, and executive branches, as well as the powers reserved to the several states and to the people, make it a most sound and safe form of government.

It is sound and great because its founders realized there was a need to call upon a power greater than themselves.

Benjamin Franklin made one of the great speeches of his distinguished career when he spoke of the apparent inability of the Constitutional Convention to solve the problems confronting it and stated his faith in an overruling Providence and in the power of prayer:

“I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

“We have been assured, sir, in the sacred writings, that ‘except the Lord build the House they labor in

America will cease to be great.” — Alexis de Tocqueville



vain that build it.’ I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and byword down to future ages. And, what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war, and conquest.

“I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business. . . .” (Cited in Daniel L. Marsh, *The American Canon* [New York: Abingdon-Cokesbury Press, 1939], pp. 43-44.)

At the end of the convention in which the Constitution was adopted, George Washington said:

“We have raised a standard to which the good and wise can repair; the event is in the hands of God. . . .”

“Now, therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the people of this country previous to its becoming a nation, for the signal and manifold mercies, and the favorable manifold interpositions of His providence, which we experienced in the course and conclusion of the late war, for the great degree of tranquility, union, and plenty, which we have since enjoyed, for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness. . . .”

These documents and statements show the reliance that our great statesmen have placed in God.

The Church of Jesus Christ of Latter-day Saints

has always maintained that the Constitution is a sacred document. The Lord revealed to the Prophet Joseph Smith:

“Therefore, it is not right that any man should be in bondage one to another.

“And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.” (D&C 101:79-80.)

And further, in the dedicatory prayer of the Kirtland Temple the Prophet Joseph Smith pleaded:

“Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the *Constitution of our land*, by our fathers, be *established forever*.” (D&C 109:54. Italics added.)

On another occasion the Prophet stated:

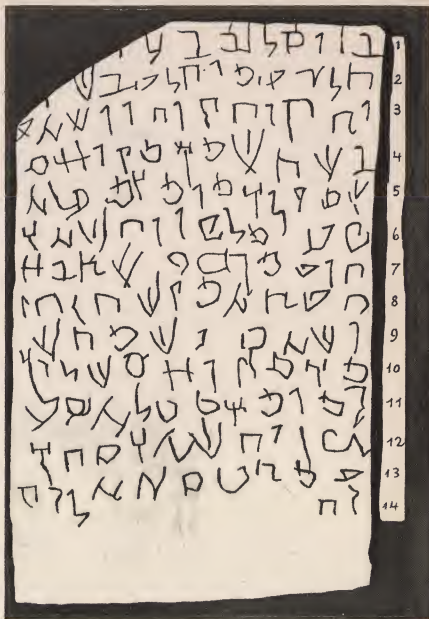
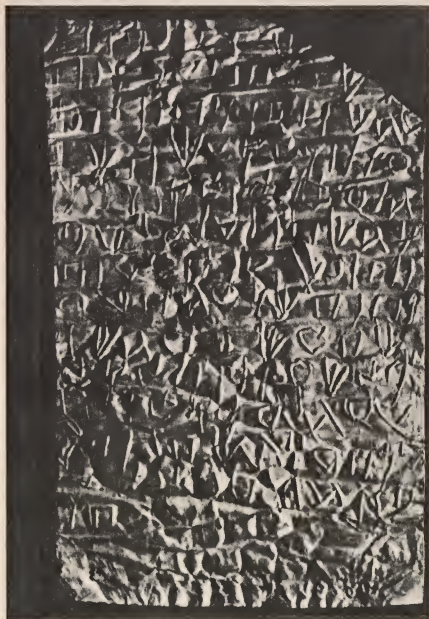
“I am the greatest advocate of the Constitution of the United States there is on the earth.” (*Documentary History of the Church*, Vol. 6, pp. 56-57.)

He also proclaimed at another time:

“. . . the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.” (*DIIC*, Vol. 3, p. 304.)

President McKay has said regarding the Constitution:

“The Constitution of this government was written by men who accepted Jesus Christ as the Savior of mankind. Let men and women in these United States then continue to keep their eyes centered upon Him who ever shines as a Light to all the world. Men and women who live in America, ‘the land of Zion,’ have a responsibility greater (Continued on page 658)



SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

EPILOGUE

SINCE QUMRAN

We have often noted of recent years that the whole tone of biblical scholarship has changed perceptibly since the discoveries of Qumran and Nag Hammadi.¹ For one thing, the type of correspondence we receive about the Book

of Mormon has changed surprisingly. For the first time scholars and clergymen both here and abroad are taking the Book of Mormon seriously. They don't intend to be taken in by it, but they are reading it. They are finding flaws in the edifice, to be sure, but now they wonder if there might not turn out to be an explanation

for those flaws, as there has for so much of the Book of Mormon that was once thought to be impossible or absurd.

For example, a prize howler for years was the gold plates—until gold, silver, and bronze inscribed plates began to turn up on ancient sites: the latest are “three gold plaques inscribed in Etruscan and

For ninety years scholars were baffled by the language on this gold plate from Sicily, thinking it to be pre-Greek. But in 1964 it was identified as Hebrew. The experts had insisted on reading the wrong side of the plate! Inked copy is at right.

Punic" found in 1964 near an ancient shrine in Italy. They "go back to ca. 500 B.C." and the language and characters of the Punic script are close to those of the Phoenician homeland on Lehi's front door step.² It is only quite recently that the writing on the gold plate of Comiso in Sicily has been recognized as Hebrew; though the plate has been known since 1876, the writing was always thought by the experts to be the pre-Greek native "Sikan" language.³ It is things like this that give us pause.

In view of newly discovered insights into the nature of ancient scriptures, it is getting harder and harder to find really serious objections to the Book of Mormon, and today there is a tendency to fall back on the one point of attack that seems to have held up in the past, the so-called Isaiah question. Since this has been in capable hands in the past, we have directed our attention elsewhere; but constant prodding from non-Mormons who are not just attacking the Book of Mormon but apparently really want to know, combined with some very recent and important studies that put things in a new and surprising light, constrain us to undertake a brief discussion of this important point.

The Book of Mormon Explains Isaiah. Away back in the 12th century Ibn Ezra, a Jewish scholar, declared that chapters 40 to 66 of Isaiah seemed to form a literary unity, distinct in style and content from the rest of the book. To explain this, it was assumed that this part of the book was written not

by Isaiah but by another person and at another time, presumably some 200 years later.

Since 1789 this hypothetical author has been referred to as the Second Isaiah or Deutero-Isaiah. But once the dual authorship of Isaiah was generally accepted, it soon became apparent that there was no need to stop at two Isaiahs. By applying exactly the same reasoning that split the original Isaiah in two, it was possible to break up the two main sections into a number of separate packages, each of which in turn readily yielded to the fragmentation process to produce scores of independent compositions, all going under the name of Isaiah.⁴ First, chapters 40-66 broke up into separate books, 40-55 being by one author and 56-66 by another, duly labelled Trito-Isaiah. Chapters 36-39 were recognized as a separate book on the grounds of their resemblance to 2 Kings 18:13-20:19.

The earlier Isaiah, chapters 1-35, became a swarm of separate sayings glued together, according to one school, from a large number of smaller or medium-sized collections and, according to another school, gathered as minor additions to a central main work. Some scholars agreed that chapters 1-12 and 13-23 represented separate collections, though each had his own theory as to how, when, where, and by whom such collections were made.⁵ There is no point to going into the subject in detail. Typical is the present dating of the so-called Trito-Isaiah, which is variously placed in the 3rd, 4th, 5th, 6th, 7th, and 8th centuries B.C.⁶

The most recent survey of the whole Isaiah problem reaches the conclusion that because of its "very long and complicated prehistory" it will "never be possible to achieve a completely satisfying and thoroughly convincing analysis" of the

original book of Isaiah.⁷

But our concern is not with the unity of Isaiah but with the dating of the Deutero-Isaiah, since the charge against the Book of Mormon is that it quotes from that work, which did not exist at the time Lehi left Jerusalem. The dating of Deutero-Isaiah rests on three things: (1) the mention of Cyrus (44:28), who lived 200 years after Isaiah and long after Lehi, (2) the threats against Babylon (47:1, 48:14), which became the oppressor of Judah after the days of Isaiah, and (3) the general language and setting of the text which suggest a historical background commonly associated with a later period than that of Isaiah.⁸

The late date of Deutero-Isaiah is one of those things that has been taken for granted by everybody for years, so that today it would be hard to find a scholar who could really explain it and impossible to find one who could prove it. The Isaiah question belongs preeminently to that "large part of the questions about the history and prehistory of the Old Testament" which, as J. A. Soggin has recently noted, "were formulated at a time when men possessed a different concept of historical study and a much smaller knowledge of the ancient East" than they do today.⁹ Until recently, Soggin observes, biblical scholarship was dominated by "the dream of the completely objective investigator, or at least by the belief that such an ideal was attainable."¹⁰

But with the passing of authoritarian absolutes in scholarship, the interpretation of Isaiah has become increasingly fluid. Thus, Eissfeldt can now tell us that references to Cyrus or Babylon do not necessarily date the chapters or even the verses in which they appear, the passages being so typically "Isaiah" that the names may well

be later substitutions.¹¹ He notes that Isaiah always preached the restoration as well as the destruction of Jerusalem (he named his first child "The Returning Remnant"), and that the threat and the promise go necessarily and inseparably together, so that the optimism of Deutero-Isaiah is no sign of separate authorship.¹² He notes that there has never been any agreement among the experts as to what are "characteristically Isaiah" thoughts and expressions,¹³ and that while one group of scholars sees carefully planned organization and development in the arrangement of the writings, another cannot detect the slightest trace of either.¹⁴ Finally he concludes with pointing out that there is a very close overall resemblance among all the chapters of Isaiah and that if there is no chapter that does not contain genuine utterances of the prophet, neither is there a chapter that does not contain unauthentic passages.¹⁵

The trouble with dating any part of Isaiah, as Eissfeldt points out, is that we have nothing really definite to go on; fixing dates or places with reference to "any religious or spiritual concepts is very uncertain. . . . all we have to go by is general impressions, and we must be satisfied at best with mere possibilities."¹⁶

In the past, scholars have put great confidence in their ability to assign origins to documents on the evidence of the general language and setting of the text. A classic example is the impassioned utterance of Isaiah against the wicked nations, plainly the cry of an afflicted people to be avenged on their enemies, plainly an eschatological yearning that breathes the spirit of the Exile, which therefore must have been written during the Exile and by one of the exiles, long after Isaiah's day. And so we can identify Deutero-Isaiah.

But, as Eissfeldt now points out, there is no reason why the imprecations

against the nations should not have been uttered against the Assyrian army and empire in Isaiah's day, embracing as they did all the nations in their sinister host.¹⁷ Nor, as other scholars note, is there any reason why one must be an exile to write about the Exile; how far can we trust the insight of the experts when each can tell us that it is obvious to him that the Exile passages were written in Babylon (Volz), Palestine (Mowinkel), Egypt (Marti), or Lebanon (Duhm)?¹⁸

The most telling dichotomy between Isaiah and Deutero-Isaiah in time is the emphasis of the latter on the apocalypse of bliss—the return of the exiles and the rebuilding of the holy city and temple, as against the grim apocalypse of woe that prevails in earlier Isaiah. But again, we are now being reminded that the two conceptions always form an indivisible whole in the thinking of Isaiah—you can't think of a gathering unless there has been a scattering and vice versa: they do not represent two different concepts of history at all, but one and the same doctrine that is basic to all the prophets and much older than Isaiah. This is a thing that is being increasingly emphasized today in the light of comparative studies which show that the idea of a cyclic concept of things, of alternate periods of suffering and defeat followed by victory and prosperity, is attested very early in the Egyptian and Babylonian literature and seems to have been a fundamental part of the ritual patterns of the ancient East from very early times.¹⁹

Because the eschatological and apocalyptic element dominates in the later apocrypha, it was long assumed to be a later religious development, but the comparative study of ancient ritual texts and monuments and their discovery in constantly increasing numbers is definitely changing the picture.¹⁹

(To Be Continued)

FOOTNOTES

- ¹See *The Improvement Era*, 68 (1965), (March 1965, pp. 210f, 213; April 1965, pp. 309ff, 328f, etc.), and our chapter entitled "The Return of the Prophets?" in *The World and the Prophecy* (Salt Lake City: Bookcraft, 1962), pp. 258-272.
- ²G. Colonna, "The Sanctuary at Pyrgi in Etruria," *Archaeologia*, 19 (Jan. 1966), p. 21.
- ³U. Schmoll, "Die hebräische Inschrift des Goldplättchens von Comiso," *Zeitschrift der deutschen Morgenländischen Gesellschaft*, 113 (1964), pp. 512-514.
- ⁴"The more the authorship of the Book of Isaiah has been investigated, the more complicated has the question appeared." Finally "there remained very few long passages of unchallenged authority. . . . It seemed that the entire book was best described as an anthology of the work of many writers . . . a confused amalgam of greater or smaller fragments from many sources." J. Eaton, in *Vetus Testamentum*, 9 (1960), p. 138f.
- ⁵The process is described in the latest extensive survey of the problem, Otto Eissfeldt, *Einführung in das Alte Testament* 3rd ed., Tübingen: Mohr, 1964), pp. 408-412.
- ⁶*Ibid.*, p. 460.
- ⁷*Ibid.*, p. 413.
- ⁸*Ibid.*, p. 408.
- ⁹J. A. Soggin, "Geschichte, Historie und Heilsgeschichte in Alten Testament," in *Theologische Literaturzeitung*, 89 (1964), p. 724.
- ¹⁰*Ibid.*, p. 723.
- ¹¹Eissfeldt, *op. cit.*, p. 420.
- ¹²*Ibid.*, pp. 416, 424. Likewise, the hymns of praise and the satiric verses, though completely opposite in tone, belong together and do not indicate separate authorship, p. 457.
- ¹³*Ibid.*, pp. 431f and *passim*.
- ¹⁴*Ibid.*, p. 452-3.
- ¹⁵*Ibid.*, pp. 461, 466.
- ¹⁶*Ibid.*, pp. 466-67.
- ¹⁷*Ibid.*, p. 421.
- ¹⁸*Ibid.*, p. 447.
- ¹⁹One of the most useful collections of texts on this subject is that of A. von Gall, *Basileia tou Theou* (Heidelberg, Winter, 1926). For a more recent survey, see our "Expanding Gospel," in *ETU Studies*, 7 (1966), pp. 3-27.

Bufs & Rebufs

(Continued from page 608)

member comes away disgusted and says, "That's the last time we are going there." But his money—his vote—is in the box office where it counts. The next week the theater plays a good family film that the family ignores while telling their friends how degrading movies are. Yes, many films are degrading, but there are still some that uplift and entertain.

May we comment on another item: We hope no church member is using the theater as cheap baby-sitting service. When one hires someone to care for his children, dependability is a requisite, and yet how careless are some people about the type of audiovisual influence to which they subject their children.

We are encouraged to know that church members are interested to the point that something will be done.

Mr. and Mrs. Daniel L. Stitt
Woodburn, Oregon

Rarotonga



Photographs on page 407 of the *May Improvement Era* are of Rarotonga as the picture captions indicate, rather than Tonga as the page heading indicates.

Patrick Daly Dalton

The president of the Tongan Mission is Patrick Daly Dalton rather than Patrick D. Daly, Jr., as reported on page 403 of the *May* issue of the *Era*.

When we set out to build our premium tire we had this slogan, and you, very much in mind. That's why we wanted ours to be a super tire. One that wouldn't take a back seat to any other tire in delivering an extra margin of safety needed for today's high-speed, superhighway driving. Now it's here. Our Amoco® 120. A tire that excels in every maximum performance test we've given it. In traction and skid control. Impact and rupture tests.

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Priesthood Genealogy Program for '66

Continuation of the Three-Generation Program

● The three-generation program introduced in 1965 is being continued in 1966 for: (1) new converts to the Church, (2) young couples who have married and thereby established new families within the year, (3) those who did not participate in the program during 1965.

The Fourth-Generation Assignment

● Every family in the Church is assigned to prepare and submit the eight family group records that pertain to the family's fourth generation of ancestors. This is simply an extension of the three-generation assignment—going back one more generation to include the families of the great-grandparents.

Book of Remembrance Challenge

● A book of remembrance is to be prepared in every home of the Church. By the end of 1966 the book should contain: (1) a title page, (2) a pedigree chart completed for at least four generations, (3) a completed family group record for each of the 15 families represented by the first four generations on the pedigree chart, (4) a completed personal record sheet for the husband, wife, and each child of the living family compiling the book.

Priesthood Genealogy Class

● A priesthood-sponsored 13-week short course in genealogical research is held on MIA night. It is desired that all adult members of the Church receive this laboratory type training to prepare themselves for genealogical activity.

Pedigree Referral Service

● The Pedigree Referral Service (PRS) is a program of registering family surnames in order for persons performing research on the same families to be brought together so that they can cooperate with one another and can share genealogical information. The complete pedigree of every member of the Church

who is actively engaged in genealogical research should be fully covered in PRS—either by the registrations of family organizations or by individual registrations—by the end of 1966.

Family Organizations

● All families in the Church are encouraged to establish family organizations. Through family organizations researchers both in and out of the Church are able to combine their talents and resources in an organized effort to accomplish the family's genealogical responsibility. Families are encouraged to organize and then submit a PRS registration for the organization to avoid having many family members register the same pedigree.

Branch Libraries

● Where feasible, the organization of branch libraries is encouraged in order that the nearly half a million rolls of microfilmed records of the Genealogical Society Library may be made available to church members everywhere.

Ward Record Examination

● By the end of 1966, record examination programs should be in operation throughout the Church. All family group records should be examined by ward record examiners (district examiners in the missions) before being submitted to the Genealogical Society. In addition to checking sheets for clerical correctness, the examiners function as counselors, helpers, and teachers, consulting with and aiding researchers in a spirit of friendly cooperation.

Reminder

Two more of every family's fourth-generation sheets are due in the hands of the ward high priests group leader by August 1. The first two sheets were due June 1.

*President
Joseph Fielding Smith*
(Continued from page 619)

mankind. No one who understands him could question for a moment the rectitude of his intentions nor the wisdom of the words which he utters.

"Thoughtful people can have little faith in the permanence of any civilization, church or organization if depravity becomes prevalent among its members. This is

the burden of his message, the motive of all he says.

"Joseph Fielding Smith is strong in the common virtues which underlie every sound life—honest, benevolent, dependable and God-fearing, robust in intellect, vigorous in body, clear in his convictions, unyielding in his purposes, sound in his thinking, pure and lofty in his aims, with a simplicity and sweetness permeating it all that marks a noble character. He has the endowments that eminently fit

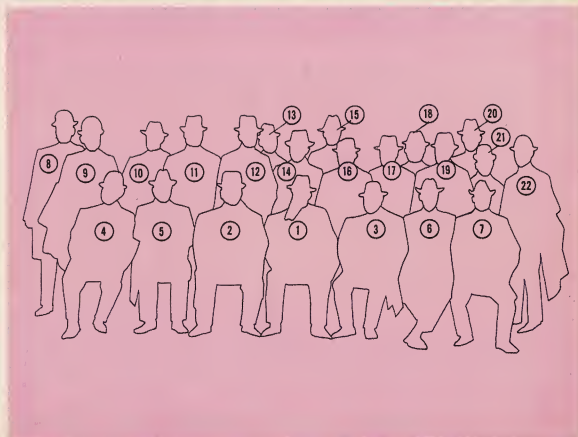
him for the great apostolic office which he holds and honors."²³

As President Smith nears his 90th birthday, the staff of *The Improvement Era* joins with church members everywhere in thanking him for these years of wonderful service and praying that God's blessings will attend him as he looks forward to many more fruitful years.

²³Bryant S. Hinckley, "Joseph Fielding Smith," *The Improvement Era*, June 1932, pp. 458-9.
²⁴"Joseph Fielding Smith," *The Improvement Era*, September 1951, p. 687.
²⁵Hinckley, *op. cit.*, p. 461.



President Joseph Fielding Smith, present-day president of the Council of the Twelve, stands behind his father, President Joseph F. Smith, in this rare April 1913 general conference photograph of the General Authorities. This photograph shows four Presidents of the Church: Joseph F. Smith, Heber J. Grant, George Albert Smith, and David O. McKay. Key to identification: (1) President Joseph F. Smith, (2) President Anthon H. Lund, (3) President Charles W. Penrose, (4) Rudger Clawson, (5) Heber J. Grant, (6) George Albert Smith, (7) Presiding Bishop Charles W. Nibley, (8) Orrin P. Miller, (9) Anthony W. Ivins, (10) Charles H. Hart, (11) Orson F. Whitney, (12) David O. McKay, (13) Rulon S. Wells, (14) Joseph Fielding Smith, (15) J. Golden Kimball, (16) James E. Talmage, (17) Stephen L. Richards, (18) Joseph W. McMurrin, (19) Patriarch Hyrum G. Smith, (20) Richard R. Lyman, (21) Seymour B. Young, (22) David A. Smith. Absent when photograph was taken were Reed Smoot, George F. Richards, Brigham H. Roberts, Levi Edgar Young.



Best of Movies

BY HOWARD PEARSON

ENTERTAINMENT EDITOR, DESERET NEWS



Dick Van Dyke and Julie Andrews are shown in a scene from "Mary Poppins," which will be re-released throughout America this summer.

● There are two reasons for which we would like to cite Walt Disney's *Mary Poppins* as one of the highlights of motion picture releases for this summer.

First, Mr. Disney took it out of release in the United States and Canada last December, and it has not been shown in these countries since then. It has, however, been furnishing good entertainment in foreign countries.

Second, it is now being put into general release by Mr. Disney, so many moviegoers who did not see it before will be able to see it now. Those who did may enjoy it again.

● *Mary Poppins* has become a classic in two short years. The story of the English nanny who went to work in the home of a middle-class banker in London will live as one of the highlights of motion picture history. The songs, including "Supercalifragilistic" and "A Spoonful of Sugar," have become classics, as have many of Mr. Disney's other movie songs.

Among the highlights of *Mary Poppins* are the charming scenes with Julie Andrews and the adorable children, the excellent acting of Dick Van Dyke, and the combining of live actors with cartoon characters.

The general release of *Mary Poppins* makes it possible to pay tribute to Mr. Disney for bringing so much family enjoyment to moviegoers. Mr. Disney also has *That Darn Cat*, the comedy about the feline who helps solve a kid-

napping case; and *The Ugly Dachshund*, story of a Great Dane puppy who thinks he's a dachshund. *Bambi*, another Disney release, is one of the most enchanting animated films ever made and features the growth of a little deer, Bambi. The story's colorful development, especially the forest fire sequence, is imaginative enough for viewers of all ages. None who have seen the antics of Thumper and Flower, Bambi's animal friends, can ever forget the experience.

Among other releases we believe most family members will enjoy are the following:

● *Ten Little Indians* is a black-and-white version of the Agatha Christie mystery. Although it has been done on many stages, few productions have the suspense quality of this presentation, which stars Hugh O'Brien, Wilfrid Hyde White, Leo Genn, Stanley Holloway, Fabian, and Shirley Eaton. One short romantic scene might prove objectionable to some audiences. The film is stopped for two minutes near the end, the clues are given, and moviegoers can guess the identity of the killer. Then the solution is presented.

● *Maya*, starring Clint Walker and featuring Jay North, formerly Dennis the Menace, is an adventure yarn laid in India. North goes to India to live with his father after the death of his mother, and father and son come to odds over a cheetah the boy has tried to

tame. Against a background of beautiful country and of wildlife, the father and son find again their meaning to each other.

● *The Battle of the Bulge*, although it has the violence of war, is a picture that takes advantage of the Cinemascope techniques that appeal to many people. Audiences find themselves with tanks almost in their laps and ducking bullets, as one of the most crucial battles of modern times is waged. It is a fictionalized account of the battle, youngsters must be told.

● *Born Free*, which is beginning to go into general release, is a highly acclaimed movie version of the best seller that's been translated into 20 languages. In a quiet, even-tempered way, the plot develops. It tells the story of a game warden in Africa and his wife who raise a lion in their home and then find that when they must free the animal, they must teach her the ways of the wild, since her instincts are all domestic.

● *The Ghost and Mr. Chicken* features Don Knotts as a quivering reporter who seeks to solve the mystery at a haunted house.

● *The Night of the Grizzly* stars Clint Walker as an 1880 lawman who is pitted against a revengeful criminal and a grizzly bear.

● *The Sound of Music*, the tuneful, happiness-producing story of the Von Trapp family, continues to open in more theaters every month, giving families an opportunity for joyful get-togethers.

Hill Cumorah Pageant

(Continued from page 626)

of his particular role.

"The tape of the pageant is a mile and a half long," Dr. Hansen said. "Our sound system, the finest of its kind, was developed for us by Dr. Harvey Fletcher. We have three major speakers, each seven feet square at the mouth and nine feet deep, and clusterings of speakers in front of and around the audience. Thus the production can be heard as well as seen from any vantage point."

No effort is spared to make the sound perfect. As an interesting sidelight, in 1959 a farmhouse and surrounding buildings in a field owned by the Church and located just across the road from the hill were torn down when it was found that they were responsible for distortion and feedback.

In the early days of the production, excerpts from classical music were spliced together to provide the musical background. Since 1957, however, the pageant has boasted its own magnificent musical score, composed by Dr. Crawford Gates of the Brigham Young University faculty. Performing the music are the BYU combined choruses, the 80-piece Utah Symphony Orchestra, and the Tabernacle Organ. The only live music for the pageant is provided by a brass ensemble that appears at the beginning, standing near the Angel Moroni Monument, where they play "High on the Mountain Top." For an hour preceding the pageant, tapes of the Tabernacle Choir are played, and as the field lights come on at the close, the choir is heard singing "Come, Come Ye Saints."

Each year improvements are made on many aspects of the production, and this year is no different, according to Dr. Hansen. "Last year we completely rebuilt two of our major stages, and this year we will have the other two completed. We also have many new costumes that have been designed and coordinated for specific scenes."

Assisting Dr. Hansen will be Charles Henson, technical director, and Paul Evans and Dick Welch, sound technicians. Beverly Warner of the BYU staff designed the costumes, which were sewn at the university and shipped to Palmyra earlier this summer.

Dates for this year's pageant are July 26-30, with dress rehearsal on July 25. Each performance will begin at 9:15 p.m.

On Sunday, July 31, a priesthood meeting will be held on the slopes of the Hill Cumorah at 8 a.m. Worship services open to the general public will follow at 9:30 a.m.

All requests for housing accommodations should be directed to the Hill Cumorah Pageant Housing Bureau, c/o Manger Hotel, Rochester, N.Y. 14604.

Among the most spectacular scenes are the appearance of Jesus Christ and the awesome destruction of the city of Zarahemla. Dramatic use of lighting and water curtains adds to the spectacle.

The pageant is held each year the last week of July or first week of August. Audiences begin gathering in late afternoon to find seats on the 15-foot wooden planks stretched out across the field at the base of the hill, to hike up to the Angel Moroni Monument, to visit the Bureau of Information, and to meet with friends from all over the country. By 8 p.m., fully an hour before the start of the pageant, the 20 acres of parking fields are usually filled with automobiles and buses, and thousands of people have found seats on the wooden planks and on blankets spread picnic-fashion around the periphery. Many thousands more will watch from their automobiles.

Each year finds hundreds of column inches of publicity in newspapers and magazines throughout the country and the world. These are some of the comments:

"It is put together with the highest professional polish and the latest technical equipment."—*Time* magazine.

"Nothing about the pageant is so notable as the concealment of artifice. All the wizardry of stagecraft is employed to secure the effects. A thousand tricks of the trade are put to use. Yet the impression the audience gets is one of spontaneity. There are times when the drama seems to flow from the earth itself."—Rochester (New York) *Times-Union*.

"The pageant left an impression so strong that it lingered long after darkness had enfolded the Hill Cumorah."—Syracuse (New York) *Herald Journal*.

"The spectacle is a production in the deepest sense of the word. Its basic purpose is to deliver a message keyed to a better life. Americans respond readily to such motives."—Rochester (New York) *Democrat and Chronicle*.

"The scenes of Christ's life had the most telling impact. . . . Jesus, portrayed wonderfully by a man in costume and beard of that day, walked among the sick, bringing comfort and healing. . . . Most spectacular of all, though, was when he, in a brilliant white robe, literally appeared to descend from heaven."—*The Telegram*, Toronto, Ontario, Canada.

In the years since its beginning in 1937 (the pageant was not presented during the years of World War II), more than 8,000 missionaries and volunteers have participated in the pageant.

"It would be impossible to name all who have contributed," Dr. Hansen said. "Credit, naturally, must go to those who dreamed the dream in the first place, but great credit is also due those mission presidents who followed and have defended the merit and value of producing the pageant. The entire history has been one of love and devotion to a cause. The future of the pageant has never been brighter, and the 1966 production promises to be the most inspiring of all!"

IN AN ORCHARD

BY ORMA WALLENGREN

*He lived, and felt the same fresh breeze
That winds its way through surf and trees
In endless orb of land and sea.
This air that outlives life and death,
This tender probing wind, this breath
That once touched Him, now touches me.*

A Summer Home

● All spring the brethren in the Melchizedek Priesthood classes have been learning how to help make a more happy home in which to rear their children. All of the teaching has been based on one factor that is not easy to picture in a book. That is: Go home and practice what you have learned.

Practice is awkward at first, but as it is repeated it soon becomes normal and easy. To the ears of an elder who is not in the habit of telling his wife he loves her, the words will sound awkward, but to his wife such words are never awkward if the husband is sincere. If he practices often enough, the words come easy.

It is summer now. Why not take the family to some mountain spot or camping area for a family home evening in the out-of-doors? The purpose is, of course, to show love for mother as you and the boys take over the cooking of the summer supper. Expect some good-natured raillery from the women and the girls as you prepare your food, but fear not. Their skepticism will change to ohs and ahs as they consume the food you gallantly prepare.

You will need a place where you can build a fire and, certainly, the wood to burn. If you are born and reared in the city, go to a planing mill and purchase a quantity of scraps of *hard* wood. Or you could go to a lumberyard for piñon pine such as you burn in your fireplace in the winter time.

Now for the main course:

1. Dice up a variety of vegetables: carrots, turnips, potatoes, onions, cabbage, raw string beans. Cut beef

chuck, as tender as possible, into small pieces (about $\frac{1}{4}$ pound per person). Place each portion of meat and some of the vegetables in a paper sack. Fold the top of each sack around the contents. Wrap each sack in a section of newspaper, and dunk it into a bucket of water; wrap another section of newspaper around this dunked package, and dunk that; repeat the process a third time. Lay the packages in the coals of your fire, which has been merrily burning all the time, and build the fire up. It will take heat to do the job. *Cover the packages with hot coals.* Leave them to cook for an hour or so while you perform the next task: cooking bread in reflector ovens.

2. A week or so before your party, make two *reflecting ovens*:

Obtain some #10 cans and cut out both ends with a can opener. Cut across the cylinder to obtain sheets, which must be *flattened out*. With a 20d nail, make holes and join the sheets together, as shown in the diagram, with baling wire rings.

From the dime store buy two baking pans, each of which will fit an oven. A pan sits on the wire cross-pieces and can extend out in front of the oven a little. A rock at the back holds the reflector upright.

3. Grease the baking pans and they are now ready for the bread dough.

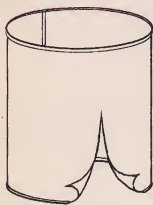
Mix the following in a #2½ (quart) can:

- 1 cup flour
- 1 teaspoon baking powder
- 1 tablespoon sugar
- 1 pinch salt

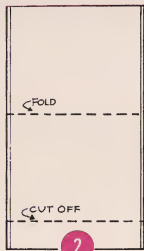
MELCHIZEDEK PRIESTHOOD

Fathers and sons:

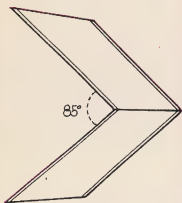
*Treat the women in your
family to a rare dinner cooked in your
handmade reflecting oven.*



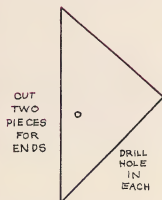
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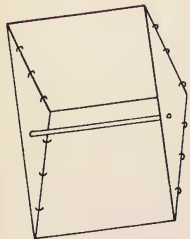
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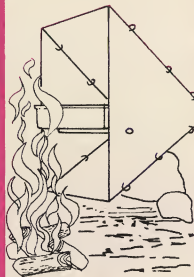
3



4



5



6

Evening

(This recipe should be increased or decreased in proportion to the amount of bread desired. Recipe given here will be enough for a family of two.)

Add water enough to make a *sticky* dough. Mix it quickly and spread it thin in each pan. Place the pans in the reflectors in front of the fire—three inches away if the fire is not too large. When the dough is cooked on the front side, turn the pan with a pair of pliers. The bread will be done when it is well-browned.

If you want to serve corn bread, mix $\frac{3}{4}$ cup of flour with $\frac{1}{2}$ cup of corn meal. If you want the bread to taste like a muffin, add a couple of eggs. The bread will be "chewy" because it has no shortening.

The meat and vegetables should now have baked an hour or more in the coals and should be ready to eat.

Serve the main dish on plates. Remove the paper from the vegetables and meat and add pieces of hot bread, butter, and jam to your plates. The dessert may be fruit or ice cream, with perhaps a ten-cent candy bar as a finale.

After the meal, build up the fire and tell pioneer stories. Preston Nibley's book *Pioneer Stories* is an excellent source. Other sources are the public library or family histories.

On your way home be sure to tell your wife you have discovered that getting meals is a real task and that you appreciate and love her. The children will agree with you.

P.S. Don't forget to bring salt and catsup to the feast.



Bishop Leon W. Courdin, Studio City Ward, Burbank (California) Stake, was born in Utah and has served in the Sunday School superintendency, as stake MIA superintendent, and as bishop's counselor.



Bishop F. Dean Brunson, McGill Ward, Nevada Stake, has served as scoutmaster, MIA superintendent, assistant ward clerk, and member of the stake high council.

Woman Healed Through Faith, Prayer, Power of Priesthood

After stake priesthood leadership meeting our elders quorum president told me that his wife, who had been hospitalized, requested that we come and administer to her. The doctor had told the husband that there was evidence of hemorrhage in the brain, and tests were planned. The doctor had also indicated earlier that evening that conditions did not look good. He suggested that the husband be prepared for what the doctors might find. When we arrived at the hospital, the wife asked her husband to anoint her with oil. She also requested that I seal the anointing and ask the Lord to bless her. This we did with a prayer in our hearts. I had performed this ordinance many times before, but this time I was compelled by a force within me to continue a silent prayer for her through the night and the next day. Never before had I experienced such a strong feeling. I would pause and find myself praying to the Lord to bless this sister. That afternoon her husband called my wife at home, and in a choked voice he indicated that the X-rays showed no evidence of damage and that his wife was going to be all right. He said the doctor was amazed and couldn't believe or understand what had happened. We all knew what had happened: through the power of the priesthood and the faith of those involved, the Lord had answered our prayers.

Markham J. Anderson, bishop of Rochester (Minnesota) Ward, is a convert of 11 years and has served as branch Sunday School superintendent, branch president, and stake high councilor.



Ward Work Projects Lead to Activity And the Temple

Among the challenges that faced me as a new bishop were a building that had been donated to the ward but was in need of major remodeling, a welfare farm that had been leased out, and a great number of inactive adult members of the Aaronic Priesthood. I was blessed with qualified and able counselors from the beginning. A willing body of the ward membership, supporting the ward leadership, enabled us to raise the necessary funds for commencing to remodel the building and to make extensive improvements to the farm, which was now being operated by the ward. Resounding improvements were soon in evidence.

Hand in hand with the ward's gratifying physical progress came the opportunity for individual growth through participation in these programs. The adult members of the Aaronic Priesthood who responded to the task of remodeling the building were faithful and dedicated beyond all expectation. With the blessings of fellowship that came from working together came also the spiritual experience of associating with others who had devoted their lives to being honorable priesthood bearers. Brethren engaged in the welfare project received knowledge that it was truly the desire of the Lord that it be successful.

Several who had been inactive in church affairs became active as a direct result of these programs.

One of the most humbling and rewarding experiences of their lives later took place when grandparents, parents, and children met in the St. George Temple and shared in the supreme joy of goals achieved.

The Presiding Bishopric's Page

Was It an "Unfortunate Experience"?

Some months ago one of my sons and I were driving into our small Minnesota city to spend the day as student and physician, just as we had done a hundred times before. While I still have no recollection of the event, I am told that a truck suddenly pulled across the highway so close to us that there was no time to avoid a collision.

Several days later, when my mental processes had begun to behave normally, I realized that my son and I were in the hospital being treated for a variety of rather significant injuries that necessitated the use of casts, crutches, canes.

One might be expected to feel, and many have expressed the feeling, that this was a terrible tragedy. Strangely enough, it never seemed that way to me. Rather than having concern for the extent of my injuries and the likely eventual outcome, a reaction one might expect in a physician, I was almost totally absorbed by a feeling of nearness to my Heavenly Father and a concern for things spiritual—a state for which I had been praying for some time.

I was impressed at once that I could very easily have been awakening in the spirit world, no longer having direct access to my children or my wife. I was strongly impressed by the feelings I probably would have felt had I indeed found myself deprived of mortality. What remorse I felt at not having more overtly discussed the beautiful gospel of Jesus Christ with a number of dear friends who were living in the partial light of lesser doctrines! It is difficult to express the marvelous gratitude I felt to Heavenly Father for the fact that I was to have a further opportunity, a second chance to perform more valiantly.

While answers to prayers don't often come with easy-to-read labels on them, I have concluded that our "unfortunate experience" was in reality the divinely provided means whereby I could become a more useful tool in our Heavenly Father's hands. I would not suggest, nor have I felt, that he would have precipitated an accident such as ours. However, I feel that the Holy Ghost may have protected us from fatal injury, and I feel even more strongly that the fruits of this violent experience may properly be ascribed to the influence of our Heavenly Father.

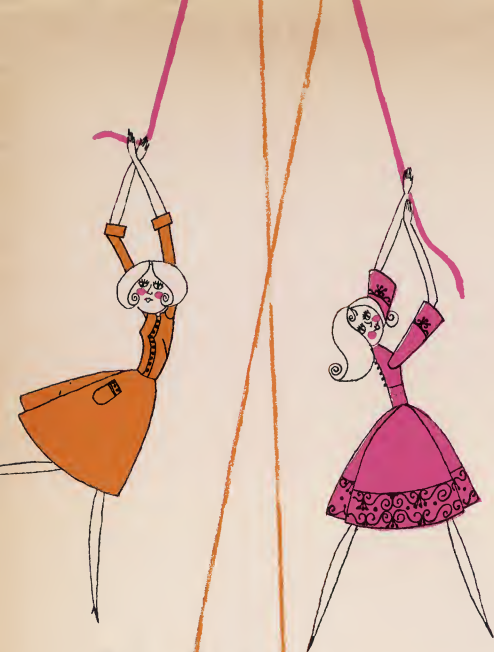
● **NEVER, NEVER** decide that you are not creative. Learn to let your mind go a step further than it is accustomed to go. Carry the "now" into what it can become. Find new words to use, new things to do, new thoughts to think. Don't be a coward. Express that new thought you just had—make something of it. Use the five senses to your advantage. Be aware; live on tip-toe; see new color, new shape, new concepts. Listen to the sounds around you of music, of voice, of motion. Use the sense of smell creatively. Let the scent of herbs and flowers make new ways to dine. Use taste to direct you in creating exotic dishes. Let touch bring the other senses into creativity.

NEVER, NEVER come to the conclusion that you can't get out of your rut. Grasp new ideas and twist and turn them to bring joy to everyday experiences. Test yourself by trying to do something you have never done before. Grandma Moses did this. So can you. You have a talent—discover it. Don't wait until you are 80 years old to start.

NEVER, NEVER function with half an interest. It is said that each one of us uses only a tiny part of his brain. Our possibilities would amaze us if we could envision them. Dr. Richard L. Gunn of BYU has a formula that will extend our learning to such an extent it is hard to imagine. This formula is called MCB—Mind Come Back. In other words, always focus your mind on the moment. As you read, concentrate; as you listen to a teacher, truly hear each word. When you attend church services, listen to the speaker. Besides increasing your knowledge, your power of concentration will grow as you say to yourself "Mind Come Back." Never function with half an interest.

NEVER, NEVER discount yourself as an important individual. You are special, a person different from all others. You can, if you try, do something better than anyone else. You can improve in everything you are now doing, whether it be playing the piano, writing a poem, or dusting the living-room furniture. It is possible for you to save a life—your own—from being drab and unproductive by just trying harder.

NEVER, NEVER give up your lift. Perhaps that lift, that gayness, that power to lift others is what makes a woman wonderful. Life is real, but it



A Never, Never Land for Mothers



shouldn't be too earnest. There must be a joy in living in order to make it livable. That is a mother's job—to bring happiness into her home. Do not forget that your family is precious, and remember to tell them so often. Compliment each child and your husband, too, on the things they do well. When Jane sparkles in that new dress, tell her how pretty she looks. When Jim stands tall, comment on it and tell him how handsome he is. Yes, even tell your husband that he looks ten years younger as he comes in after having his hair cut. When Mary does a kind act or John does an honest, good deed, compliment them in front of the rest of the family. If someone successfully accomplishes something he is assigned to do, give him public recognition. Mother, this "lilt" of yours can make the sun really shine in your home.

NEVER, NEVER stop being curious about people and things. Let your mind question; then look for the answers. Learn from people, books, and experiences. A woman decided she had let herself fall far behind her husband and even her children in up-to-date knowledge. So she decided to read one hour each day, even if the time had to be snatched 15 minutes at a time. Three hundred and sixty-five hours of good reading can bring great changes in a person's outlook in just one year.

All of the above has been written as a foundation for some **NEVER, NEVERS** about food:

NEVER, NEVER be ignorant of the latest facts about food, based on scientific nutrition.

NEVER, NEVER display disinterest in the four basic diet needs. Every day draw from these four areas: meat, vegetables and fruits, cereal, dairy foods. Balance your family's meals.

NEVER, NEVER become a food faddist. Don't conjure up ideas that strong bodies will develop from just one or two foods. Depend on information that comes from proven scientific sources.

NEVER, NEVER complain about preparing three good, nourishing meals a day. Just be thankful that you have loved ones to nourish and that food is plentiful.

NEVER, NEVER prepare food without a plan. A plan saves time, money, and energy, and it helps insure good nutrition and interesting meals.

NEVER, NEVER serve unappetizing meals. A pretty place mat makes even a roll and milk an occasion.

NEVER, NEVER say that preparing food is unrewarding. Watch the happy faces around your dinner table, and notice the bloom of health in your children.

NEVER, NEVER be negative about a certain food or recipe until you have tried it. Where is your sense of adventure?

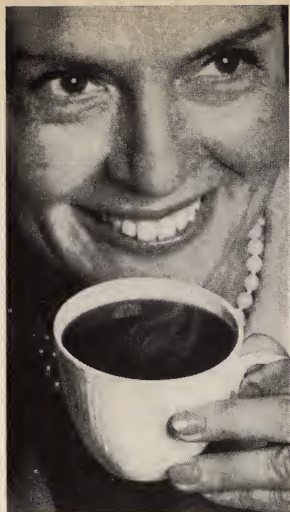
NEVER, NEVER say "It's just the family; what we have for dinner doesn't matter." Is there anyone more precious? And do teach each child to enjoy a variety of foods.

NEVER, NEVER be guilty of keeping the children out of the kitchen. How will they learn to cook if you do not teach them? I saw a cartoon once of a mother buttoning up the wedding dress of her daughter, and the caption read, "... and now dear, to make a cake you. . . ." If we wait until our daughters are being married and then try to give them a crash course in cooking, we might as well forget it. Welcome the little "tall-stool sitters" into the kitchen and let them taste and measure and stir.

NEVER, NEVER leave out imagination as you stir the pot. Do you have a recipe that is your very own because you experimented with ingredients until you came up with something special? If not, you don't know what you've missed. Imagination can be a great satisfaction, and you might be a prize winner. I know of a girl who is hundreds of dollars richer just because she thought up a new meat dish.

NEVER, NEVER delay earning a friend with food. Hospitality centers around the dinner table. Great satisfaction comes from bringing congenial people together for dinner. Food builds bridges of understanding as you carry it to a neighbor in need. There is another way to make a friend—be generous with your own special recipes. This life is too short not to share what good things we have with others. Unless a recipe is used commercially, it should belong to everyone. Then your talent is not just a recipe but the special, perfect way you make it.

NEVER, NEVER cook without heart. Your best can be accomplished with love.



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SUMMER CASSEROLES

● As warm days arrive, be prepared with some tasty casserole dishes that can be mixed in the morning, baked just before supper-time, and whisked out to be eaten on the patio with no fuss—just fun. Add a big fresh fruit salad, a tall cool drink, and hot rolls to make a complete meal.

Vienna Casserole (4 to 5 servings)

- 2 cans (4 ounces each) Vienna sausages
- 1 tablespoon chopped onion
- 2 tablespoons butter
- 2 tablespoons flour
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cups milk
- $\frac{1}{4}$ cup grated sharp cheese
- 1 package frozen broccoli, cooked
- 2 hard-cooked eggs, chopped
- $\frac{1}{2}$ cup soft bread crumbs
- 2 tablespoons melted butter

Cook the onion in the 2 tablespoons butter until tender but not browned. Stir in the flour and salt. Add milk and cook, stirring constantly, until thickened. Add the cheese, and cook slowly until it is melted. Cut broccoli into 1-inch pieces and place in bottom of a greased casserole. Sprinkle one-half of the chopped eggs over the broccoli. Cover with a layer of sliced Vienna sausages and then the remaining chopped eggs. Pour cheese sauce over top; mix the bread crumbs with the remaining 2 tablespoons butter and arrange around the edge of casserole. Bake at 350 degrees F. for about 30 minutes.

Dinner-in-One Casserole (8 servings)

- 1 pound fresh mushrooms, sliced and sautéed in 4 tablespoons butter
- 6 tablespoons flour
- 3 cups whole milk
- Salt and pepper to taste
- 1 large can tender cut string beans
- 3 cups cooked ham, cut in strips
- 2 tablespoons minced parsley
- 4 tablespoons chopped pimiento
- $\frac{1}{2}$ cup grated sharp cheese

Add the flour and the milk to the sautéed mushrooms. Cook until

thickened. Stir in the salt and pepper. Add the sauce to the beans, ham, parsley, and pimiento and turn into a casserole. Top with the grated cheese. Bake at 350 degrees F. for about $\frac{1}{2}$ hour or until bubbly.

Morning Chicken (5 servings)

- 2 pounds chicken parts
- 2 tablespoons butter
- 1 can condensed cream of chicken soup
- 1 soup can of milk
- $\frac{1}{4}$ teaspoon poultry seasoning
- $\frac{1}{4}$ teaspoon salt
- Dash pepper
- 4 medium carrots, cut lengthwise in quarters
- 8 small onions
- 1 package frozen lima beans

Brown the chicken in butter and place in casserole. Heat the milk, soup, and seasonings together. Add carrots and onions; cover and cook over low heat for 10 minutes. Do not let burn on the bottom. Add the lima beans and cook until separated, stirring often. Pour over the chicken. Cover and refrigerate until 1 hour and 15 minutes before serving. Bake covered in a 375 degree F. oven for 1 hour. Uncover and bake 15 minutes longer or until chicken is tender. Garnish with parsley.

Fish Bake (6 servings)

- 1 can condensed mushroom soup
- $\frac{1}{2}$ cup salad dressing
- $\frac{1}{2}$ cup milk
- 1 can (6-ounce) shrimp, drained
- 1 can (7-ounce) tuna, drained, washed, and flaked
- 1 can (5-ounce) water chestnuts, drained and sliced
- 1 cup diced celery
- 2 tablespoons parsley
- 1 tablespoon grated onion
- 2 tablespoons chopped pimiento
- 2 cups cooked macaroni

Mix all ingredients lightly together. Spoon into a buttered casserole. Top with 1 cup crushed buttered cracker crumbs. Bake at 350 degrees F. for 30 minutes until golden brown and bubbly.

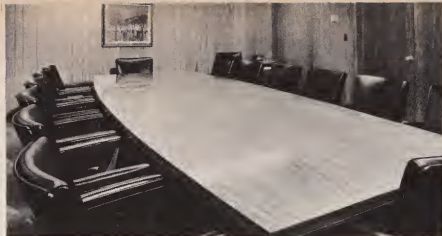
HOME, SWEET HOME

Have you ever had
a little hand slip into yours
and a small voice say,
"Let's go and pick violets"?
But you quickly replied
with that age-old excuse,
"I'm too busy now, run and play."
Too busy to get acquainted
with a three-year-old?
Too busy to stop
in the middle of the mechanics
of life to live?

Has a boy aged six
run into your kitchen and
excitedly said,
"Mother, if you'd come with me and
hold the lid down tight
on this tin can while I chase
butterflies,
We'd catch a hundred
thousand times as many.
It'd be such fun."
And you answered, "No, I haven't
a minute to spare,"
not realizing
that holding lids down tight
Would open up confidences,
and you'd find out
what he was to be tomorrow.

Have you had a ten-
year-old with a quilt in her arms
sweetly say to you,
"Let's go lie on the grass together
and count the stars"?
Did you answer, "I'm too busy
now"?
And her dreams never,
never again were
offered to you.

Time passes—
And mother or dad,
too late, is heard to complain,
"My children seldom
talk to me, or confide in me.
They just go their own way.
We don't live in the same world
of understanding.
Why can't we do things together?
How can things be different?
What has happened to
our family?"—FBP



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Your Question

(Continued from page 612)

were declared by the Spirit of Christ:

"For behold, the Spirit of Christ is given to every man, that he may know good from evil . . . [and] the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moro. 7: 16-17.)

Such a sentiment as this could come only by and through the guidance of the Holy Ghost. There is also another fact that must be considered in relation to the testimonies of these three witnesses. If they had by any means entered into a fraud or had concocted a story in relation to the coming forth of the Book of Mormon, the fact appears perfectly clear that when they were at cross purposes with the Church,

they would have been the first to reveal the fraud. Moreover, the fact that each of them remained true to his testimony to the time of his death, notwithstanding he had problems to overcome that appeared to him as being difficult, is one of the strongest evidences that we have that the witnesses spoke the truth and their testimony is true.

SAN JUAN

BY ALVIN J. SCHOW

*Down San Juan way
There is a place
I love to stand
And watch the wild wind
Beat against the sky—
Down San Juan way.*

*Down San Juan way
The cedar tree,
The pinon pine,
The canyon rim
Are friends of mine—
Down San Juan way.*

*Down San Juan way
My spirit lifts,
My thoughts are true,
My soul's refreshed,
My faith made new—
Down San Juan way.*

These Times

(Continued from page 607)

Some effects will be slow. In some places the change may not be profound. But the dialogue John XXIII called for among Christians, between Christians and Jews and others, as well as the dialogue within the Roman Catholic fold between clergy and laity and among the laity is beginning to take place. In the United States, in such circumstances and places as the one described on April 19, 1966, the results appear to be productive of greater friendship and the breaking of many old barriers that stood in the way of under-

standing. The Latin mass is replaceable now by the vernacular languages of Roman Catholic peoples. On the whole it can be estimated that the immediate, short-run effects will be to strengthen measurably the role and position of the Roman Catholic churches in America. In the longer term, cleavages of custom, doctrinal differences, practices affecting family life, and various religious practices may reveal wide differences. But John XXIII called for dialogue. Dialogue there now is in these times between Pope and Canterbury, among Protestant ministers speaking from Catholic pulpits, and vice versa.



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How Jesus Dealt With Men (Continued from page 623)

administrator and said in part:

"John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ Himself fulfilled all righteousness in becoming obedient to that law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it." (*Teachings*, p. 276.)

Jesus did not ignore the prophets who had lived before. He consistently sustained them, but he directed the people's attention toward the proper perspective that should exist concerning both the living prophets and those of earlier times. A dead prophet cannot ordain or perform any ordinances for the living. This is akin to the message of the Parable of the Rich Man, which Jesus uttered to the Pharisees:

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:29-31.)

It is as if to say: "Man's hope for salvation must come through the ministry of a living and legal representative of the Savior."

Many such passages and events as these constitute solid affirmation by the Master that however great a prophet's words may have been to his own generation, the most important prophet to any people is he who is then with them—a living legal administrator, holding the keys of authority to reveal the mind of God and perform the ordinances at that time.

2. Self-righteousness and Hypocrisy

Of the many wrong attitudes that people tend to develop, Jesus was most adamant against self-righteousness and hypocrisy. He counseled his disciples to "take heed and beware of the leaven of the Pharisees and of the Sadducees," or the doctrine of the Pharisees and of the Sadducees (Matt. 16:6-17), which is hypocrisy. (Luke 12:1.)

Once when Jesus "sat at meat" in the house of Matthew, a publican, many publicans and sinners came and sat down with him and his disciples.

"And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?"

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." (Matt. 9:11-13.)

The Pharisees were not a little shocked that someone as great as Jesus was supposed to be would deign to eat with publicans and sinners. This was much different from their behavior. Jesus' words were given to answer their murmurings and questions.

Those whom Jesus designated in this instance as the "whole" and the "righteous" were the complaining, murmuring, self-righteous Pharisees. It is obvious from the context of the story that they were "whole" and "righteous" only in their own estimation and that Jesus was speaking ironically as to why he mingled with publicans and sinners.

"I will have mercy, and not sacrifice" simply means that, when dealing with one's fellows, the principles of mercy and love are preferred to a display of righteousness.

Luke, chapter 15, contains some parables concerning self-righteousness that Jesus spoke. Two of these are known as the Lost Sheep and the Lost Coin.

The background for these parables is important. While Jesus was teaching the people, the publicans and sinners drew near to hear him, but the Pharisees and scribes murmured, saying: "This man receiveth sinners, and eateth with them." To answer their fault-finding, Jesus said:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

"And when he hath found it, he layeth it on his shoulders rejoicing.

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my

sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:2, 4-7.)

In explanation of this parable, the Prophet Joseph remarked: "The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, 'If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost; and when I have found them, I will back them up and make joy in heaven.' This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised." (*Teachings*, p. 277.)

Of the Parable of the Ten Pieces of Silver, the Prophet said:

"He also gave them the parable of the woman and her ten pieces of silver, and how she lost one, and searching diligently, found it again, which gave more joy among the friends and neighbors than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just persons that are so righteous; they will be damned anyhow; you cannot save them." (*Teachings*, pp. 277-278.)

The whole twenty-third chapter of Matthew is a scathing denunciation of hypocrisy. The events therein took place three days before Jesus' crucifixion and represent some of his strongest and most cutting words of which we have record.

The scribes and Pharisees are precisely mentioned as the most guilty; their sin was intensified because they acted under a pretense of righteousness. This is particularly expressed in the Inspired Version of Matthew 23:21, which reads:

"Ye blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law."

After listing a number of self-righteous acts of which the Pharisees and scribes were guilty, Jesus asked:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33.)

That the Lord was particularly concerned about the influence of the wrongdoer upon other people is seen in the following passage as rendered in the Inspired Version:

"Woe unto you, Scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than he was before, like unto yourselves." (Matt. 23:12.)

Any logical interpretation of Jesus' words demonstrates that the action of the Savior in dealing with his cunning and self-esteeming critics was strong and dynamic. He put no cloak over their sins.

That the Prophet Joseph shared Jesus' dislike of self-righteousness is shown by his declaration that:

"I love that man better who swears a stream as long as my arm yet deals justice to his neighbors, and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite." (*Teachings*, p. 303).

Some may find it difficult to reconcile this outspoken and dynamic Jesus with the idea of meekness generally attributed to him. Jesus spoke of himself as being "meek and lowly in heart" (Matt. 11:29), but what is meekness? It is not cowardice, not weakness, not fearfulness. It is selflessness. It is unselfishness in the best sense of the word. Self-righteousness is selfishness. Meekness is exactly the opposite. Meekness is characterized by a noncomplaining attitude because one is not prepossessed with self.

The concept of meekness as selflessness was explained by the Prophet Joseph as follows:

"Some of the company thought I was not a very meek Prophet; so I told them: 'I am meek and lowly in heart,' and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, 'Woe unto you, ye doctors; woe unto you, ye lawyers, woe unto you, ye scribes, Pharisees, and hypocrites!' But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus." (*Teachings*, p. 270.)

Next month we will discuss how Jesus dealt with sin and sinners and how he dealt with miscellaneous situations.



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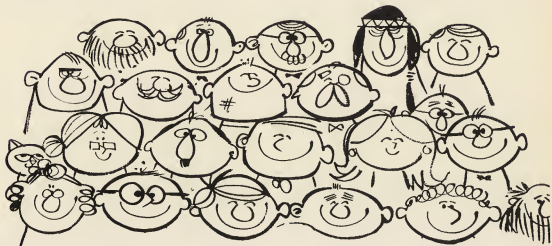
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The Convert

(Continued from page 630)

people gave them a lot of trouble. You can cuss a fellow out easier with one word than a whole line. Mormon spits out real nice when a man wants to be hateful. Still, it's a name we carry with pride, even those of us who don't live it too well."

As they talked on, Grandpa John told Henry to write church headquarters in Salt Lake City, Utah. If possible, elders would be sent to see him when they passed nearby.

Then Henry heard Aunt Leora calling. "I got to go talk with Aunt Leora's preacher. Can I take this book?"

"Sure, boy. Keep it as long as you like. I can't read too good, and there's lots of big words I don't know. I know it's true though."

"So do I, and I haven't even read it!" Henry hollered over his shoulder. As he neared the cabin, he saw Aunt Leora talking earnestly with the preacher, Reverend Matthews. The preacher was a friendly man, genuine in his convictions that "everyone who isn't saved will go to hell."

"Good morning, Henry; I was just about to leave," said the preacher in a hearty voice. "God bless you, boy."

"Thank you, sir."

"I've been talking with your aunt. She is somewhat concerned about your soul. Say, what's that book you have there?"

Henry handed the reverend the book. "Well, well! The Book of Mormon! You know, boy, some people claim this book is of the devil."

Henry swallowed hard. "Sir, I know this book is from God."

"How can you know such a thing?"

"I just do. I just feel it here," said Henry, tapping his heart.

"You'd better come to church Sunday, Henry. Your soul is in mortal danger. Good-day, Mrs. Wade. I'll pray for your nephew." Reverend Matthews rode off, muttering something about Mormons under his breath.

"Henry, you aren't serious, are you?"

"Yes, Aunt Leora. I know this book is true, and I am going to

wait to hear from the people who believe in it."

Henry entered the house and found a piece of paper. After a little thought, he composed a letter to Salt Lake City. Sealing the envelope with paste, he put it aside and began to read the book once more.

Moments later Aunt Leora, who had been trying to think what she could do to save his soul, said, "I'm going to the general store. I'll be back directly." Perhaps someone there could tell her more about the Mormons, she thought. "Please mail this letter, Aunt Leora. It's awful important."

She took the letter and started down the road. When she passed Grandpa John, she didn't greet him as usual. "He must have gotten that book from old John," she thought. Then she looked at the address on the letter. "Salt Lake City! That's where the Mormons live." After a moment's thought she made her decision.

She glanced around: no one was in sight. Quickly she tore the letter to shreds and threw them in the creek. "I'm sorry I have to go behind your back, Henry. I don't

MADRIGAL FOR A MATE

BY DONNA DICKEY GUYER

*Your calm is summer's tall, unhurried ways,
a respite for the tired mind, a cool moment of hush in cymbal-driven days.
And I can bathe deep in this forest pool.
With glade-green quiet and enduring strength
of gentleness that quenches rage,
you live
in glens of water lilies. Yet the length
of space is measured by the peace you give.
And mine the restless nature, storm at sea,
finds home and hearth in your serenity.*

want you led astray." Salt Lake City would never hear of her nephew now.

As the weeks passed, Henry started to read the Book of Mormon the second time. Grandpa John found a few tracts for him down in his old trunk. Henry's testimony increased. People began to talk about him. They had heard of his interest in the Mormons from Reverend Matthews, and they began to regard him with suspicion.

"Don't worry too much about it, boy," said Grandpa John. "When you're not with the crowd, they figure you're wrong, not them."

"That doesn't worry me much. I know what I'm learnin' is true. What worries me is I haven't heard from the elders, and it's been several weeks."

"The elders walk everywhere they go, so it will take awhile. They likely won't be here till spring. They work the cities in the winter and usually don't get out in the country until summer."

"I sure wish they'd come. I want to be baptized."

As spring came Henry looked for the elders every day. He even wrote several more letters; but since the storekeeper, who also wanted to help save Henry's soul, was the mailman, none of the letters reached Salt Lake City. He had heard lots of stories about Mormons, and he had a family to protect, even if it meant breaking the law. He didn't want any Mormons in his area.

One day as Aunt Leora was packing a dish for a church picnic, she asked Henry to go with her. "All the planting is done. Whatever you have to do here can wait half a day. Do come, Henry. Rebecca might be there; I hear she likes you some."

So Henry decided to go. At the picnic table Reverend Matthews gave the blessing, thanking the Lord for his word and their chance to hear it. He asked him to be with any sinner present who didn't have Christ in his heart. Henry didn't need to open his eyes to know that a good many eyes and minds were on him.

After the prayer Henry found himself in the lunch line behind Rebecca Johnston. "Hello," he said shyly. She always made him feel tongue-tied.

"Good afternoon, Henry," she replied. "You look well."

"Never felt better," he said in his normal voice, his confidence restored by her natural manner. "Let me help you." He held their plates while she filled them. They found a shady spot apart from the crowd.

"I suppose you've heard what they've been saying about you."

"They've been telling a lot of wild tales about me, just like they do about the Mormons. Grandpa John says Mormons are fine, law-abiding folks who are deeply religious. I believe him; I know their book is true."

"But how can we have another Bible?"

"It's not another Bible, but it is like the Bible because it also has God's gospel in it. The Book of Mormon tells about people who lived in America when the prophets wrote the Bible in the Holy Land."

"Henry, I know you would never tell a lie," Rebecca said earnestly. "I want to read your book and find out for myself."

"I'll bring . . ." Henry started to reply as he was rudely pulled to his feet, spun around, and knocked to the ground.

"Sinner Mormon," Luke Passey yelled as he hit him again. "Stay away from my girl."

"This wasn't the only time that Luke had proved he wasn't too religious; in fact, Luke looked for an excuse for a good fight, and now he had one. They were well matched, but Luke, with his greater experience, was bound to win."

"Get up and fight like a man," he snarled.

Henry got up, deliberately turned his back on Luke, and walked away.

"What do you think of that, Preacher," Luke said to Reverend Matthews, who had watched the scene quietly.

"I think Henry turned the other cheek, as any good Christian should."

"You're not on the side of that Mormon-lover, are you, Preacher?" one of the men in the crowd demanded.

"I'm on the side of Christianity, however it is manifest. I can hardly call Luke's action Christian."

Rebecca spoke up, "Luke was just jealous because I was just talking to Henry instead of him."

She looked at Luke. "And I will keep right on talking to him. In fact I might become a Mormon too, if the notion strikes me." With a toss of her head, she got her dish from the table and started home. She just might do it, too. Since her father held with no religion, she had her own say about her religion, as long as she didn't try to convert him.

People began to leave the picnic. When Aunt Leora arrived home, she found Henry sitting on the porch, petting Rusty and thinking.

"Henry, I'm so sorry about what happened. I shouldn't have made you go with me. I never thought people would dislike you so because you see religion differently."

"It's all right, Aunt Leora. Only I get mighty discouraged because I haven't heard from the elders. It's been months!"

Aunt Leora turned away. Her conscience pained her sharply. Before she knew it, she was telling Henry about the letter. "Henry, I have something I must confess to you." She sat on the porch chair and told him why she had destroyed his letter.

Henry understood why she had done it. "But what about my other letters? I've written several more. What about them?"

"I don't know, Henry, I just don't know. Lots of people fear what you want, and they won't stop at anything to prevent you from getting it. Most of the people approved of what Luke did. I could see it in their eyes. Nearly everyone would like to see something happen to you."

After that Henry kept himself busy in the fields. He managed to see Rebecca in the evenings. In a few weeks she had read the Book of Mormon and was convinced of its truthfulness. She too wanted to know more about the Mormons.

Rebecca and Henry felt a bond draw them closer together, and Henry learned there was something special about Rebecca, something that made her different from other girls. By summer they realized they were in love.

"So you and Rebecca want to get married," remarked Aunt Leora one evening as she and Henry sat on the porch.

"Well, I haven't asked her yet, but I'm going to."

Aunt Leora interrupted. "It ap-

pears we're going to have some salesmen visiting us," and she nodded at the road. "Grandpa John is with them. He always did take to strangers."

As they strode up to the house Grandpa John said, "Henry, these fellows are the elders from the church."

Happiness flowed through Henry's whole soul. They had finally arrived! "Thank God," he exclaimed reverently. "I had about given up hope that you would come. It's been so long."

Grandpa John introduced the elders, Elder Black from Idaho and Elder Jensen from a small Utah town.

"We came as soon as we could after we got the letter," Elder Jensen explained.

"You mean you boys go to all this trouble to tell folks about a religion most of them don't care a bit about hearing?" asked Aunt Leora.

"Yes, ma'am," replied Elder Black. "We seek out the righteous and warn the wicked."

"How much do you get paid? Where do you stay? What do you eat?"

"We don't get paid; we do just like Paul and the apostles in the Bible. We depend on the hospitality of the people we meet."

Aunt Leora was amazed at the sincerity of the two young men. In a moment she had made up her mind. "You stay here the night. I'm not much interested in your religion, but Henry will listen to what you have to say."

"Thank you. We'll be glad to accept your invitation," replied Elder Jensen.

Henry talked with the elders until late in the night. The more he heard about the gospel, the stronger his testimony became. Finally Grandpa John started home, and Henry showed the elders where they could sleep.

Just as Henry climbed into bed, he heard the pounding of horses on the road. By the time the horses stopped, Henry was dressed again. Aunt Leora re-lit the lamp and went to the door. Henry could make out six dim figures mounted on lathered horses, their faces covered with cloth.

The ringleader, his breath heavy with whiskey, leaned over. "You just hand those Mormons over and

you won't get hurt."

"No!" replied Henry, his voice taut with fear.

"Just hand them over," spoke up another voice from the crowd. The voice was familiar. Just as Henry started to answer, the sound of another horse echoed up the road. In a moment, Reverend Matthews' horse came to a quick stop, and the preacher dismounted and leaped onto the porch.

"I heard you were planning this. Now you just clear out!"

"Aw, Preacher, we're doing you a favor," cried a drunken voice. "Why, it's our Christian duty to run these people off before they lead your people astray," the ring-leader complained thickly.

"All of you are drunk. It appears to me that you need to learn a little more about Christianity. I don't know much about Mormons, but Henry seems more of a Christian now than before he heard of them."

"Out of our way, Preacher," came the voice from the rear. "We're going to give them guys a lesson they'll never forget."

"You come up here, Luke Passey," ordered the Reverend. "I'm liable to lose some of my Christian training and show you how I made my living before I got to be a preacher!"

The horses began milling around. The men fidgeted uncomfortably. They had been promised some fun with the strangers. Drunk as they were, they didn't want to get Reverend Matthews involved in the trouble. Finally the leader signalled to the others, and the group galloped off into the night. Later they boasted of what they would have done if "that fool preacher" hadn't been there.

Henry looked at Reverend Matthews in amazement. The reverend

spoke softly and kindly: "You see, Henry, when you turned your back on Luke and refused to fight, I realized that you were truly a Christian, although you don't believe the way the rest of us folks do. So I mailed a letter to Salt Lake City. I'd heard that your letters weren't getting through because of people's fear. They've never had any Mormons living around here to show them that Mormons aren't like they've heard."

After a brief introduction to the elders, Reverend Matthews left, and the group on the porch broke up. Henry went back to bed, but he could hardly sleep. He thought about the preacher's words. Finally he made up his mind as to what he would do.

Although the elders stayed several days, Rebecca's family was the only other family who would listen. The elders were not molested in the least. The news of Reverend Matthew's stand had gotten around.

Henry, Rebecca, and some of her family prepared for baptism. Grandpa John found a good deep hole in the creek, perfect for baptizing.

Early in the morning, Henry and the others were led down into the waters of baptism and were baptized by Elder Jensen. Then on the stream bank they were confirmed members of The Church of Jesus Christ of Latter-day Saints and given the gift of the Holy Ghost. It was the most beautiful day that Henry had ever remembered.

As they walked back to the house, Aunt Leora said, "Now I know that the Mormons aren't like I've heard; but I still hate to see you leave and go away out west."

"We'll talk about it later, Aunt Leora," Henry replied.

After they had changed to dry clothes, Elder Black said, "We've got to be moving on. We have done all we can in this place now. We'll be around again in a few months, though perhaps just to stay the night."

Seeing Henry's look of disappointment, Aunt Leora said as cheerfully as she could, "If all Mormons are like you boys, you may have another baptism when you return."

"That would be wonderful," replied Elder Jensen. Then the group knelt in prayer before the elders left.

"Come on, Rebecca, let's walk part way with the elders," Henry said. Hand in hand, the young couple walked down the road with the missionaries. A mile and a half down at the main crossroad, they said good-bye and watched the elders continue down the dusty road, off to give the gospel to someone else.

"Henry, are you going to leave for Salt Lake City soon?"

With moistened eyes Henry turned and faced her. "Rebecca, I want you with me always. Will you marry me?" Henry asked, surprised at the courage he had finally found. He was a little shocked at his daring—and right out here in the middle of the Nashville road. It was hardly the way he'd planned to propose.

"Of course I will, Henry. But I do hate leaving home and moving west."

"But we aren't moving west. It's like Reverend Matthews said. These people did what they did out of fear, because they don't know any Mormons. If all the Mormons moved west, who would be around to show folks that we're people too? No, we are needed here, so here is where we'll stay!"

Spiritual Background of Americanism

(Continued from page 635)

than that yet borne by any other people. Theirs the duty, the obligation to preserve not only the Constitution of the land but the Christian principles from which sprang that immortal document." (Conference Reports, Oct. 1942, p. 70.)

The Lord has also spoken about

this obligation, for he has declared:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which

is choice above all other lands; wherefore, he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"Behold, this is a choice land, and whatsoever nation shall possess, it shall be free from bondage, and from captivity, and from all other

nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Eth. 2:9, 10, 12.)

As a Church we have circulated to the world our belief in proper and necessary actions in sustaining good government:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society." (D&C 134:1.)

Yet there are many in the land who do not appreciate the Founding Fathers' sensitivity to religious principles. There are even those in high offices in the United States government who have not appreciated the God-given Constitution of the United States of America. One President of recent years was so unaware of the greatness of the United States Constitution that he referred to it as a "horse and buggy document." One senator says that the "American Constitution is nothing more than a product of the eighteenth century agrarian society." It is now obsolete, he claims. Another senator believes that the separation of powers with its checks and balances must be curtailed because they keep the President from making quick and decisive decisions.

Recently there appeared in *U. S. News and World Report* (March 21, 1966, p. 119) an editorial by the respected commentator David Lawrence in which he asked the question, "Is our written Constitution being abolished?" He concluded by saying:

"The present trend in the United States is apparently in the direction of an arbitrary use of power by the executive, legislative and judicial branches of the Federal Government in disregard of the provisions of the Constitution which have for 179 years been the law of the land."

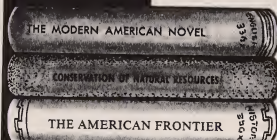
Americans today should be concerned about their great republic and its God-given Constitution made possible through the actions of wise men whom God raised up.

The French historian Francois Guizot once asked James Russell Lowell, "How long will the American republic endure?"

Lowell replied, "As long as the

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ideas of the men who founded it continue dominant." (Marsh, *op. cit.*, p. 44.)

One of the greatest questions of our time is: Are those ideas and principles still continuing to be dominant? To partially answer the question, let me turn to another avenue of thought. In recent years there has been a definite weakening of the moral strength and spiritual power of America. Recently, there appeared in the *San Francisco Examiner* a summary statement of what has happened in this country among our people:

"What has happened to our national morals?

● An educator speaks out in favor of free love.

● A man of God condones sexual excursions by unmarried adults.

● Movies sell sex as a commercial commodity.

● Book stores and cigar stands peddle pornography.

● A high court labels yesterday's smut as today's literature.

● Record shops feature albums displaying nudes and near nudes.

● Night clubs stage shows that would have shocked a smoker audience a generation ago.

● TV shows and TV commercials pour out a flood of sick, sadistic and suggestive sex situations.

● A campaign is launched to bring acceptance to homosexuality.

● Radio broadcasts present discussions for and against promiscuity.

● Magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste.

● Four-letter words once heard only in barroom brawls now appear in publications of general distribution.

● Birth-control counsel is urged for high school girls.

"Look around you. These things are happening in your America. In the two decades since the end of World War II we have seen our national standards of morality lowered again and again.

"We have seen a steady erosion of past principles of decency and good taste.

"And—we have harvested a whirlwind. As our standards have lowered, our crime levels and social problems have increased.

"Today, we have a higher percentage of our youth in jail . . . in reformatories . . . on probation and

in trouble than ever before.

"Study the statistics on illegitimate births . . . on broken marriages . . . on juvenile crimes . . . on school drop-outs . . . on sex deviation . . . on dope addiction . . . on high school marriages . . . on crimes of passion.

"The figures are higher than ever. And going higher.

"Parents, police authorities, educators and thoughtful citizens in all walks of life are deeply disturbed.

"They should be. For they are responsible. We of the older generation are responsible.

"Our youngsters are no better and no worse than we were at the same age. Generally, they are wiser. But—they have more temptations that we had. They have more cars. They have more money. They have more opportunities for getting into trouble.

"We opened doors for them that were denied to us. We encouraged permissiveness. We indulged them. We granted maximum freedoms. And we asked for a minimum in respect . . . and in responsibility.

"Rules and regulations that prevailed for generations as sane and sensible guides for personal conduct were reduced or removed. Or ignored.

"Prayer was banned from the school room and the traditional school books that taught moral precepts as well as reading were replaced with the inane banalities of 'Dick and Jane.'

"Basically, there are just two main streams of religious thought in these United States. Those who believe in a Supreme Being. And those who do not.

"The first group far outnumbers the second. But—this nation that was founded on the democratic concept of 'majority rule' now denies the positive rights of many to protect the negative rights of a few.

"No longer are our children encouraged to take pride in our nation's great and glorious past.

"Heroes are down-graded. The role played by the United States in raising the hearts and hopes of all enslaved peoples for a century and a half is minimized.

"We believe this is wrong. We are convinced that a majority of our citizens would welcome an increase in patriotism and prayer and a decrease in the peddling of

sex, sensationalism, materialism and sordidness.

"In the months ahead we will intensify our efforts to fight back against the appalling vulgarization of sex.

"We do not propose prudery. Neither do we propose wild-eyed, fanatical patriotism.

"In both areas, we propose to address ourselves to the problems as we see them with calm reason and respect for the rights of those with views contrary to ours.

"As a newspaper we have an obligation to reflect life as it is, not as it ideally might be. We will, therefore, continue to print all the

news. That which is sordid and tawdry we will treat in a manner suitable for a family publication.

"Over the years we have refused to accept advertising which we felt exceeded the bounds of good taste. We will pursue this course with greater dedication in the future.

"Our test will be our own standards of good taste. We do not claim infallibility. Readers have felt we erred in the past. Others will undoubtedly feel we do so in the future. Such errors of excess—if they occur—will be in spite of our efforts. Not because of them.

"If the general public is as deeply disturbed as we are by the decline



IMPATIENCE—AS A MARK OF IMMATURITY

RICHARD L. EVANS

A thoughtful physician recently remarked: "I used to think of impatience as simply a natural part of some people's personality, but over the years I have come to conclude that habitual impatience is a mark of immaturity."¹ The pressures of life are on all of us at times, and often it would seem that these pressures are the cause of impatience. But there is also something of a cycle—for as the pressures increase impatience, impatience increases the pressures—and impatience on the part of one person causes impatience on the part of other people. Tense nerves, caustic comments, blaring horns, and black looks, and sometimes bad language, are all symptoms and results of pressure and impatience, as we say things we shouldn't say and do things for which we are soon sorry. Robert Browning wrote: "The thing I must pity in man is—action prompted by surprise of anger."² And Aristotle offered this observation: "Anybody can become angry—that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way—that is not within everybody's power and is not easy."³ Too many of us too often are too touchy, too quick to retaliate, too quick to shoot back sharp replies. True, there is pressure; there is competition; and often there are seriously pressing problems. But impatience is seldom the answer—for the person who lives impatiently is himself increasingly uncomfortable and adds to the tension and tempers of everyone around him and often creates serious hazards for himself and others also. The whole temper of the times suggests that we relax a little and give ourselves time to think fairly and judiciously before we jump to quick conclusions and lose our tempers and show our immaturity with rude utterance or ill-considered action. In the words of Peter, who had to learn the lesson of patience: "... add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."⁴ And finally, remember that petty and impetuous impatience is a mark of immaturity.

¹Dr. Harold Lee Snow.

²Robert Browning, *A Forgiveness*.

³Aristotle, *Nicomachean Ethics*, Bk. ii, ch. 9.

⁴2 Pet. 1:5-7.

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in national morals and in national pride, let it speak out.

"Together we can put down the sex peddlers without lifting the blue-noses. And, with God's help, we can put prayer and patriotism back in our classrooms. And in our hearts and homes, as well." (Quoted in *Deseret News*, Feb. 26, 1966, p. 10-A.)

According to the above report, many citizens of the United States have not appreciated the spiritual background of America and have deliberately attempted to weaken the moral and spiritual fiber of the nation. It is to be expected that there will be a certain disregard

for law and order in a country, but the many attempts on the part of certain people of the United States to disregard the basic laws of God as found in the Ten Commandments, the Sermon on the Mount, and in modern revelation should give concern to all Americans who realize and appreciate the need to sustain a high spiritual and moral tone in order to enable their country and its people to fulfill its great destiny.

In the past, Americans have been a God-fearing people. Even as late as 1954 Congress saw fit to enclose the phrase "under God" in the Pledge of Allegiance:



"... FAILURE IN THE HOME"

RICHARD L. EVANS

At this time we turn to a simple basic subject, "love at home," which includes both sentiment and service and something else besides—the love of mothers, parents, children in this most close and precious relationship of life. We begin by quoting this again: "No other success can compensate for failure in the home."¹ And while we are searching for answers and worrying about dropouts and moral breakdown and disrespect for law and creating agencies and institutions at great cost that conscientiously are trying to correct these ills and evils, we may well make up our minds to go back to the beginning, to the institution God gave us—the family, the home, which is basic to all that matters most in time and in eternity. At home attitudes are first formed; at home example is most intimately in evidence. And as parents we had better be what we would wish our children to become, and as children we had better give respect to those whom God has given first responsibility for our guidance. And memories of home, wherever we are, should make us strong against temptation. "The greatest use of a life," said William James, "is to spend it on something that outlasts it." Surely we can use our lives no better than to love and teach and cherish our children and to know what others teach them—a responsibility from which we cannot lightly separate ourselves. Youth want guidance, and parents must not abdicate, for as we sow, indeed we reap. The future of the world, and of their everlasting lives, is bound up in what we give them basically from the first. We cannot in good conscience leave the teaching of children to chance. We must teach them causes and consequences, the commandments, the moral law, the purpose of life, and that preparation is important. And while remembering mothers who have performed such service, we would plead with mothers yet young in years to take the time to love, to teach, to care, to counsel, to keep close, to turn their hearts to their children, to turn the hearts of fathers, mothers, families in love and happiness at home. Basically there isn't any other answer for the strength and survival of character and country and the timeless values of life. "There is beauty all around, When there's love at home. . . ."²

¹President David O. McKay, April 4, 1964.

²Author unknown.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 8, 1966. Copyright 1966.

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all."

On all of the coins used for money in the United States, the words "In God We Trust" are inscribed. This should also indicate to all thinking individuals that the American foundation is one based on love and honor for God.

The fact that Americans have prayers in their national congress, in their state legislative bodies, county assemblies, and other assemblies is indicative of their respect for God. The swearing-in of the President of the United States as well as the swearing-in of other officers in political government throughout the country by the use of the Bible indicates a high regard for the scriptures.

All of these things argue strongly for the point that many Americans have continued their belief and conviction of the early Founding Fathers, that they trust God and honor and sustain him as omniscient.

A growing number of people constantly persist in trying to take God out of government. But, as has been noted, deference to God has always been a part of the American way of life and its leaders.

What, then, are the enemies of America trying to do?

The answer is, to take God out of everything.

Americans should defend the God-given constitution of their land and the high moral and spiritual tone of their nation. They should not permit the promotion of false ideas and evil motives without raising their voices and exerting efforts in defense of the traditional American democratic way of life.

Americans should not stand idly by when they see corruption in government and corruption by government officials protected and glossed over.

Americans should not stand idly by when they see the Constitution of the United States attacked by those who do not appreciate its great mission to preserve freedom.

Americans should not stand idly by when they see and hear people violate the laws of their land and

seek to trample them under foot.

Americans should not stand idly by when they see demonstrations that have disregarded for their way of life.

Americans should not stand idly by when they see their constituted representatives in congress vote for laws that take away time-honored liberties.

What *should* Americans do?

Americans should do all they can to help others to appreciate the great messages of the Mayflower Compact and the Declaration of Independence.

Americans should respect the Constitution of their land and read and understand it.

Americans should take new pride in Washington, Jefferson, Adams, Henry, Monroe, Lincoln, and other great statesmen of the past and present.

Americans should sing with meaning such patriotic songs as "America" and "The Star-Spangled Banner."

Americans should use patriotic terms with proper meaning and connotation.

Americans should have respect for the flag of their great country.

Americans should have respect for police, who seek to maintain order.

Americans should question the debunkers who speak disparagingly of America's past.

Americans should be wary of teachers and professors who belittle their great heritage and way of life.

Americans should exercise their right to have prayer in public gatherings, schoolrooms, and other places where they assemble for good purposes.

Americans should participate in political conventions and in political party meetings.

Americans should sustain the rightful authorities while they are in office and vote against them when they cease to support the traditional principles of America.

Americans should make their voices heard for the traditional principles of the American way of life.

Americans should appreciate the freedoms they enjoy, both by birth and through the blood, sweat, and tears of those who have preserved their liberties.

Americans should acknowledge

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God in all things. After all, he is their Father, their God, and the God of their land.

Abraham Lincoln spoke for all true Americans when he said:

"Let every American, every lover of liberty, every well-wisher of his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Inde-

pendence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written

in primers, spelling books and almanacs; let it be preached from pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation." (Marsh, *op. cit.*, p. 78.)

The greatness of America, said Alexis de Tocqueville, a French political philosopher, lies in her goodness:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and her power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

President Woodrow Wilson's last written statement carried a warning to America and her people:

"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit." (Marsh, *op. cit.*, pp. 73-74.)

It is important to be willing to die for one's country in order to perpetuate the freedoms one enjoys, but today—more than ever before—the traditional principles of America are threatened from within. Therefore it is equally as important that Americans should be willing to live for their country—to oppose and stand firm against any threat to take away their God-given freedoms.

In the past the majority of the American people have always been law-abiding citizens and desirous of continuing their way of life. But in the future Americans will have to exert themselves constantly if they would maintain their freedoms and their Christian brotherhood in their country.

May God help Americans to see the need for the spirit of Christ to permeate their society and to realize the importance of their God-inspired constitutional form of government.



AS PARENTS AND CHILDREN COME TO COMMON GROUND

RICHARD L. EVANS

It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves groping, reaching, pleading, trying to say what should be said in a way that will not be misunderstood, in a way that will not seem meddling. And always there is great need for parents and children to come to common ground and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another: To you as parents, to remember when you were young; to remember why you wanted to do some things you wanted to do; to remember how eager you were for social acceptance, how sensitive you were to ill-timed criticism, how easily your hearts could be hurt, and how some things, which now seem less important, once mattered very much. All this as parents we ask you to remember. And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost others—but it is still true that causes are always followed by consequences. And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are young today—that they once thought your thoughts; that they once felt they too had found new ways and felt your longings for flight and freedom—and since have learned the wisdom of restraint. Remember, too, that parents have hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing in righteousness they would not do for you. They are yours and you are theirs, and you share your thoughts and consider your decisions with one another, and they together have the privilege, the right, the duty, to sit down and that both of you together may be listened to and respected—and work, and pray and plan together for the wholeness of your happiness—always and forever.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 17, 1966. Copyright 1966.

ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • July 1966

"... and summer's
lease hath all
too short a date."
—Shakespeare

It's Summer!

Burr Elliot, Colleen Green, Susan Green

Let's make the most of it!

STX

STX



The word of God is for you. It's the best advice anywhere for helping you to be happy, appealing, worthwhile, successful, spiritual (and everyone wants that!). The word of God is found in the scriptures. Learn them, read them, pray for understanding of them. (See page 668.)



Since you are only young once, what are you going to do about it? Don't let the spring of your life pass into summer without **DOING** something about the things you can **DO** something about. Come alive! Get in the swim of life. (See page 670.)



Jet off on an "I-can-be-better" campaign. Begin by looking at others as others see them. Continue by looking at yourself as if you were looking at another . . . which means being objective (and that means seeing yourself as others see you). Actually, anybody can be an ideal girl or an ideal boy simply by being an ideal. But it isn't dreaming: it's doing. (See page 672.)

PS to a super summer



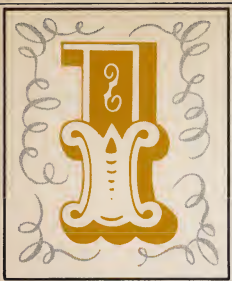
Decisions! Decisions! Decisions! Consider the lot of them, but pay special attention to social decisions—what to do when, how to resist temptations, coping with problem people, maintaining standards, living in the world but not being of the world, being what you want to be. Remember, too, that little things lead to bigger things. (See page 674.)



Relax! Take it easy! Slow down! Be patient! It's summer, so glide along in your own magic channel. Don't rush life. Refuse to be pushed into the next stage, the more mature phase of the TOTAL experience. It takes time to grow up, and it's happy living all along the way. Remember the scripture "To every thing there is a season and a time to every purpose under the heaven. . . ." (Eccles. 3:1.) The time to be young is now, this summer. (See page 676.)



Have a wonderful time. Have a wonderful time. Have a wonderful time. Have a wonderful time. Have a wonderful time. Have a wonderful time. Have a wonderful time. Whoever you are, wherever you are, doing whatever you are . . . have a wonderful, wholesome, exhilarating time of it while yet you may. (See page 677.)



Take a Giant Step

by Marion D. Hanks

"To every thing there is a season, and a time to every purpose under the heaven."

(Eccles. 3:1)

THE SEASON IS SUMMER—usually a quieter and probably less pressured time, and a good time to work and rest and play and to get better acquainted with the family.

How would you like this to be the very best summer ever?

Could this be the season when you take that exciting giant step toward a knowledge—for yourself—of scripture, the word of the Lord?

It will take some reading and thinking and some discussion with one or more special people who like to stretch a bit and who care about learning worthwhile things. But you'll love it, if you're ready.

A Place to Start

About 2,700 years ago a group of people who seemed sincere were fasting and praying and "afflicting" themselves with sackcloth and ashes, believing they were pleasing the Lord. He told them he didn't like what they were doing and gave them some directions about what they should do to be happy and to live constructively and thus to please him.

For Us, Too

In these instructions the Lord asks something of us and our gen-

eration. What is he asking us to do? What does he say the results will be? Think about it and talk it over and mark it in your Bible. Then "LET IT WORK IN YOU!"

Loose the bands of wickedness . . .

Undo the heavy burdens . . .

Let the oppressed go free . . .

Break every yoke . . .

Deal thy bread to the hungry . . .

Bring into thy house the poor that are cast out . . .

Cover the naked . . .

Hide not thyself from thine own flesh . . .

Take away from the midst of thee the yoke,

the putting forth of the finger, and speaking vanity . . .

Draw out thy soul to the hungry . . .

Satisfy the afflicted soul . . .

Honor the Lord in the way you keep the Sabbath.

(Isa. 58:6-10, 13.)

You can build a summer's fun (AND A WORTHWHILE LIFE) on learning to understand and carry out these directions from God. Some are easy to understand. Some require real thought. The Era of Youth would like to know what they mean to you and how you feel they apply to your life and circumstances. Write a note and tell us; we'll publish the best answers.

Isaiah

58 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this day*, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it not* to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be of thee* shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jā'-qōb thy father: for the mouth of the LORD hath spoken *it*.



Swim for your life!

by Beverly Evans

*Look at them out there!
They're warm now and laughing
and having a time of it.
Oh, well, you rationalize, they don't
seem to care if you join them or not,
so why not just relax in that sunny
chair over there. It would be so
much easier.*

*A short, short story, it is true,
and something that will no doubt
happen to many of us this summer.
But does it happen to you in different
ways all year long?*

*What's wrong, you ask, with
retreating to a cozy, warm corner
when things are just too much?
But the living is out there . . .*



Oh, the unbearable cold of it, you think, as you quickly withdraw your toe from the blue water, knowing how you'll dread the agony of stepping gradually deeper. It is so cold! You know how to swim, really, and you suspected it might be like this; then why don't you simply take a deep breath and jump in with the others?

Sample Questions:

Here are a few test-questions to consider:

When there are tryouts at school, even though crowds be there, will you still try?

YES ☐ ☐ NO

Can you walk up to someone you don't know well, smile, and begin to make a new friend—someone your own age, an adult, a teacher, a parent, a neighbor child?

YES ☐ ☐ NO

When roadshow time draws nigh and you've secretly longed to paint scenery or learn lighting or help with makeup, will you mention the fact aloud, where it will do the most good?

YES ☐ ☐ NO

When your MIA teacher calls for a volunteer to plan a fireside, are you willing?

YES ☐ ☐ NO

SCORE:

Total YES: ☐ ☐ Total NO:



Dare to commit yourself to life!

The dictionary meaning of this word is "to give in trust."

A person who decides to pass the above test and in other ways "get in the swim" is committing himself to living.

"Take the plunge" wholeheartedly if you know it will help you physically, mentally, or spiritually.

One of the marvelous things about baptism is that we cannot withhold any fraction of ourselves from the water or the spirit.

We are totally committed.

We emerge reborn.

The Savior said it, too:

"He that loseth his life [forgetting himself in good works] . . . shall find it."

(Matt. 10:39.)



What is the greatest of all God's Creations? Is it the beautiful lakes and streams that caress the earth to form lush green meadows, or is it the fragrant flowers that decorate the meadows in their colored splendor and subtle tones? Perhaps it is the deer that step softly on river banks to drink of its cool freshness and lift their heads toward the snow-capped peaks near its shores. Could it be the mountain itself that stands in majestic splendor? Perhaps it is the sky that silhouettes the mountain in a crowning glory of light in the setting sun. What a wondrous, magnifi-

A Girl Worth Knowing

- She acts like a lady at all times.
- She is the one you would never see parking or doing wrong things just to be popular.
- One time on a bus trip some girls started to sing some indecent songs. One girl stood up and said, "Those songs aren't any good—let's sing some good songs." After that, everyone started singing everything from "More" to "Climb Every Mountain." Surprisingly enough, we even had harmony and sounded pretty good.
- Complete virtue is necessary for the ideal girl.
- I know some girls who take advantage of every opportunity to share the gospel with their friends. This is the kind of girl that makes me feel proud, because she realizes the importance of the gospel and the happiness and joy it can bring to others.
- I think the ideal girl is someone who can stand up to her standards; she finds out what kind of a boy he is before she dates him.
- I can tell an ideal girl by the way she treats her little brothers and sisters.
 - She may be the best girl in the school, but she doesn't think so.
 - She always wears a smile.
 - She compliments others sincerely on their appearance, manners, achievements.
 - She is fun to be around. A boy would never dishonor his priesthood or his parents when he is with her.
 - She enjoys a wide circle of friends and does not date just one boy.
 - She doesn't gossip but can converse intelligently and in a friendly way without belittling others.
 - She keeps confidences and is one who is willing to take the troubles of others on herself and feel as they feel and sympathize with them.
 - She isn't lazy.
 - An ideal girl has high standards, not only for herself but for the boy that she dates. A girl is judged by the boys she goes with.
 - She acts like I would expect my sister to act on a date.
 - She commands respect from others because of what she is.
 - I really respect and admire a girl who respects and admires her parents and isn't afraid to let others know how she feels about them.
 - She obeys the Word of Wisdom.
 - A fellow would be proud to be seen with her.
 - She enjoys the beautiful things of life.
 - She has a happy disposition.
 - She doesn't have curlers or taped-down hair in public.
- Well . . . there you have it, girls. You now know how to be "ideal." The material that you have just read all came from fellow students, but they have been kept anonymous. May I summarize those things mentioned by nearly every boy:
 1. Cleanliness—in body and spirit.
 2. Modesty—in makeup and dress.
 3. Personality—sparkling and fun.
 4. Purity—in thought, speech, and actions.
 5. Standards—high and ladylike.
 6. Actions—not too loud or domineering.
 7. Gossip—she doesn't.

Chris Cutler

cently beautiful world God has created! He pronounced it good, very good.

But what is the crowning achievement of his creation? It is the creation of man—in the very image of God!

Nothing is more beautiful and purposeful than man, and what part of mankind is more beautiful than its youth? And of youth, what is the ideal? This question asked of youth itself brought forth these comments from students.

by Wayne Lynn,
Principal Holbrook
LDS Seminary,
Arizona

File: Peer Group

What A Boy Can Be

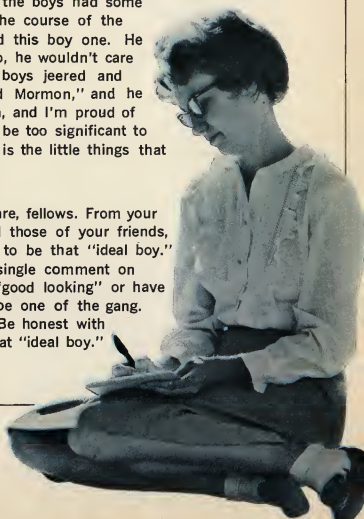
- A young man honoring his priesthood is a splendid thing to behold. There is an air about him of dignity and pride in what he believes. He stands up straight and is never ashamed of his beliefs.
- He is neat and clean. His hair is combed, his teeth brushed, and his shirttail tucked in.
- Something that really impresses me is to see a young boy in church with his arm around his mother. This is one of the qualities I would see in the ideal boy.
- I saw an ideal boy one night when it was snowing and cold. An elderly lady was having trouble changing a flat tire. He was there beside her in his good clothes. He hadn't been asked, but he was changing her tire.
- He would be someone I would be proud to be seen with.
- He dates the right kind of girls.
- He should have humility. He's one that has a spirit of friendship about him. He is willing to forgive and forget.
- This boy always goes out of his way to say hello or give a word of encouragement.
- My "ideal boy" is always the first one to say thank you to the host at a party. He will offer to help put chairs away or even do the dishes.
- This boy might not be as perfect as the Christ, but he knows what bad things feel like, and he uses this knowledge as his shield and weapon against them.
- He likes kids.
- He honors his father and mother and appreciates what they do for him.
- He shows every courtesy to his family. He enjoys his family and wants to take friends to his home.
- My kind of "ideal boy" is the kind that will dance with his little sister in front of the other kids and be proud of it.
- Boys who hold the door open at the seminary and have

pleasant smiles always impress me.

- He is morally and physically clean.
- He is the kind of man who wouldn't go along with the crowd. When I say a man, I mean the kind of a boy that is mature in thought and action enough to be a man in spirit if not in body.
- He is completely honest in his dealings with others.
- He doesn't expect a girl to go out and park.
- He plays hard and seeks joy in living.
- An ideal boy is always a good sport. He is the kind that will help an injured player or even help a guy up after he has tackled him. You notice that this guy is considerate of others at all times.
- He is tolerant of others who may have made mistakes.
- The "ideal boy" desires to fill a mission for the Lord.
- Recently an LDS priesthood holder was in a group of rather wild boys. Some of the boys had some cigars, and during the course of the evening they offered this boy one. He simply told them, no, he wouldn't care for one. One of the boys jeered and called him a "good Mormon," and he replied, "You betcha, and I'm proud of it." This might not be too significant to some people, but it is the little things that lead to big things.

Well . . . there you are, fellows. From your own expressions and those of your friends, you now know how to be that "ideal boy." I didn't observe a single comment on how he had to be "good looking" or have a lot of money or be one of the gang. Judge for yourself. Be honest with yourself. Become that "ideal boy."

Claudia Cutler





and what would you do?

(check your choice)



You are eating out after the show and service is slow. You were supposed to be home 15 minutes ago.

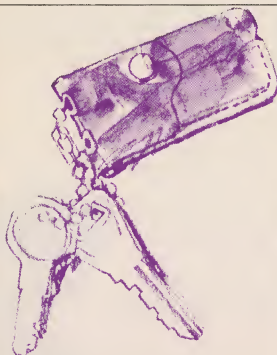
You:

- figure out your parents won't care if you get home late.
- assume they're probably asleep anyway.
- call your parents and tell them the situation.



One of your friends is talking critically of another one of your friends. You:

- agree with what he says.
- say nothing and try to ignore him.
- tell him you like the other person and mention his good points.



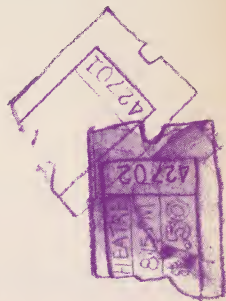
Your parents aren't home, and you have no permission to use the car. A friend calls and wants you to come over. You:

- hesitate for a moment and decide to take the car anyway.
- phone your parents and ask permission.
- explain to the friend that you haven't permission and ask if he could pick you up himself.



Your parents are not home, and some friends have asked you to go out with them. You promised to tend little brother. You:

- call a babysitter.
- take little brother with you.
- tell your friends you can't go and ask them to visit with you at your home.



Your parents are at a party and you want to go somewhere. You:

- go without leaving a message.
- leave a note.
- call them at the party and ask permission to go.



The punch is spiked and you know it. You:

- say nothing and drink it anyway.
- express disgust and go without.
- ask for a drink of something else.



You're alone on a Saturday night. You:

- feel sorry for yourself and watch TV.
- do your homework.
- call another lonely friend.



You come to a stop sign; there is no one around. You:

- go through it.
- slow down a little and go through it.
- stop.



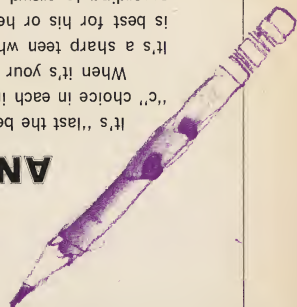
You're at a party, and you're supposed to be home at 11:00. Your parents have gone out for the evening and won't be home for another couple of hours. It's almost 11:00, but you're having a great time. You:

- stay another hour.
- stay another half hour.
- go home now.

The little social decisions set the pattern for the more important ones. Look at the questions again in this quiz and consider seriously what you would do, what you do when you are mingling!

The scriptures tell us that psychology or emotions of the moment, according to crowd coaxings or group teasings or mob is best for his or her own life in the long view and not it's a sharp teen who makes choices according to what When it's your life to live, you make the decisions. "c" choice in each instance is the best one. It's "last the best of all the game" in this quiz. The

ANSWERS:





Putting a wrinkle in time



by Elizabeth Pew

Yesterday I attended the wedding of my daughter's best friend. It was a beautiful affair. As the strains of the wedding march mingled with the scent of orange blossoms, I watched Barbara come slowly down the aisle on the arm of her father. Three weeks ago my daughter, Ann, had attended a combination birthday party—bridal shower held in Barbara's honor. Barbara had just turned 15.

I found it very difficult to concentrate on the words of the wedding ceremony. Barbara looked so strange in her wedding dress. Until six months ago I'd rarely seen her in anything but blue jeans. Then she met Mike, and overnight she seemed to grow up. Last week Mike had graduated from high school, and now they were married.

Later, as we stood on the curb and watched the old blue Ford, dangling tin cans, disappear down the road, Ann turned to me and said, "Barbara sure put a wrinkle in time, didn't she, Mom?" I nodded in agreement. This was an expression we'd used since, at the age of ten, Ann had fallen in love with a fascinating book called *A Wrinkle in Time*.

The book replaces the old notion that the shortest distance between two points is a straight line, with the idea that the shortest way to cover distance is to bring the place where you are—and the place at which you want to be—together. In the book this proves to be an excellent way of traveling from one planet to another.

Barbara had applied this concept in her life. As she recited her wedding vows, she picked up the corner of young girlhood and brought it together with adulthood, putting a definite wrinkle in time.

But what of the years in-between—the carefree years, filled with parties and new dresses; the learning years, filled with knowledge and new experiences; the growing years, in which young girls turn into young women? Can anyone really grow up overnight?

Just a few short years ago, Barbara and Ann were "playing house" together. Now Barbara has a real house to take care of. What a difference there is between the two.

And when a baby comes, does Barbara realize she can't walk off and leave it as she did her doll? Has she any concept of the bottles and diapers and staying up half the night that go with having a real baby?

Does anyone really grow up overnight? Statistics indicate they don't. Many surveys have been taken, and all agree that the chances of a teen-age marriage succeeding are slim. One survey set the divorce rate at 90 per cent. And each divorce leaves behind it a trail of shattered dreams and bitter heartache.

Yes, Barbara, experience proves that it takes time to grow up. By rushing time you've taken such a risk and missed so much of life. A wrinkle can be ironed out of a dress—but you can never iron out a wrinkle in time.



Having a wonderful time the LDS way is something teens know about all over the world. And it includes achieving in ways as varied as the teens themselves and the places they call home.

ALASKA . . . Looking at the collection of prize ribbons, trophies, and awards that the Harold V. Walther children have won is impressive. Currently, teens Barbara, Dale, and Delores Walther are glowing over their science awards. Dale was named one of the top young scientists in the nation in the Westinghouse Science Talent Search for 1966. Delores and Barbara each won honors for their school science projects—among many other things. The older brother, Grant, is a missionary now in Germany but won his share of science awards during school days.

HAVING A

ENGLAND . . . Frank Hunsperger of the Liverpool Branch will always remember talking to the Duke of Edinburgh at Llandudno, North Wales, during an exhibition of work connected with the Duke of Edinburgh Award scheme. Frank gained his Gold Award and also holds the office of priest in the Aaronic Priesthood and is the activity assistant and Vanguard teacher in the Liverpool Branch MIA.



CALIFORNIA . . . A pretty 21-year-old Anaheim girl is Disneyland's Ambassador to the World for 1966, and she's an active Mormon. Connie Jean Swanson, a tour guide at Disneyland for the past four years, will travel throughout the United States and many foreign lands during the coming year, carrying in her portfolio the friendly spirit that has made Disneyland famous. Daughter of Mrs. Florence O. Swanson of Anaheim and the late Rudolph O. Swanson, Connie is a graduate of Anaheim High School and studied speech and dramatics at Fullerton Junior College.



GERMANY . . . Brigitte Ringeisen, present holder of the 200-meter swim championship title of Hessen, Germany, came home tired from training and was told they had visitors from the Mormon Church. She writes, "Missionaries! I was impressed! They explained the gospel to me, and after I had heard the whole story of the Church, I knew I had to belong."

"The Church finds its place along with my stiff training schedule."

MESA, ARIZONA . . . Four among a group who keep special activities planned for teens in the land where it is summer all year long are leaders Peter J. Perkins, Janet Tucker, Linda Coleman, Bill Steele.



WONDER





MOSES LAKE, WASHINGTON . . . Douglas Ken Earl is a Boys' Nation delegate who can carry the lead in church and school musicals and star equally well on the school athletic teams. He has his Duty to God award and is an Eagle scout. He has been student-body president and a real missionary for the early-morning seminary cause.

SALT LAKE CITY . . . "A real spiritual experience." "An exciting two days." "This will make our summer easier." "I shook hands with President Tanner." These were some of the comments of the 232 Indian students participating in the Indian Student Placement Program of the Church. They had just completed two days of intensive activity geared to the theme "Summer—A Time of Decision." There was competition in speech, essay, talent, and handicraft. There were skits and panels, a banquet, dance, and testimony meeting as well as a reception that was open to the public—all in a short two days. The conference was conducted entirely by the student planning committee with Wilford James of Ephraim, Utah, acting as chairman, Eddie Brown of Cedar City, Utah, as vice-chairman, and Mary Etsitty of Pleasant Grove, Utah, as secretary.

Clarence R. Bishop, director of the placement program, gave much of the credit for such an uplifting conference to the distinguished visitors who participated throughout the conference. Among the visitors were President N. Eldon Tanner of the First Presidency, President Marion D. Hanks of the First Council of Seventy, Vernon Jackson, a noted Indian leader and executive director of the Warm Springs Confederated Tribes in Oregon, and Marianne C. Sharp of the general presidency of the Relief Society. (See photos across lower portion of pages.)

FULL TIME!



File: Peer Group

The Last Word

A very large red-faced woman, much overweight, boarded a crowded bus. After glaring at the seated passengers she snapped, "Isn't there one gentleman going to offer me a seat?" Following a tense moment of strained silence, a scrawny little man arose from a side seat he had squeezed into. He tipped his hat and said shyly, "Ma'am, I'm willing to make a small contribution."



Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, etc., any truth? Yes. They all have truth mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out true Latter-day Saints.—The Prophet Joseph Smith, July 23, 1843.

Let virtue garnish thy thoughts unceasingly.—D&C 121:45

It is a funny thing about life—if you refuse to accept anything but the best you very often get it.—Wm. Somerset Maugham

There is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.—LeGrand Richards

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings, too.

Do not form opinions blindly.
Hastiness to trouble tends;
Those of whom we thought unkindly,
Oft become our warmest friends.
—Philip Paul Bliss



"Who is that rather homely-looking girl sitting over there by herself?" the stranger asked his host. "That, sir," replied the host, "happens to be my sister." "Oh, of course," said the embarrassed guest; "I didn't notice the resemblance."

The friendship of one wise man is better than the friendship of a host of fools.—Greek proverb

Education is a process between 4 and 16 years of age. At 4 we have all the questions and at 16 we have all the answers.

"What's your occupation?"
"Well, I used to be an organist."
"But why did you quit?"
"The monkey died."



Message to a deep-sea diver: "Come up quick. The ship is sinking!"

Success is measured in terms of preparedness for eternity.—A. J. Cronin

It is much easier to be critical than to be correct.—Benjamin Disraeli

success story at Silver Creek . . .

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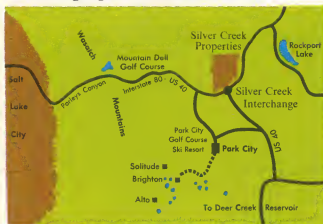
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